AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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"DEAD" MAN RETURNS TO HIS WIFE 2 HOURS, 40 MINUTES AFTER PASSING IN THE SNOW

"Live so that you are always ready to die," is his advice

By PAUL MILLER

Two hours and forty minutes after he died in the snow at Lily Dale, William Armstrong, of 245 West Main Street, Fredonia, N. Y. returned to his wife at a trumpet seance, and spoke to her words of comfort and encouragement.

I sat beside her in the seance room at the Lily Dale home of Mrs. Minnie O'Hara, and heard her talking with her husband. Together they had come for a seance which had been postponed from New Year's eve because of the weather.

The guide of the circle had earlier prophesied that when they met for the sitting one of those of the company expected to take part would not be present in the flesh.

Shovel in Hand

Mrs. Armstrong was in the O'Hara home when Jack O'Hara came in to ask who had left the motor of their car running. O'Hara went out to help the owner of the automobile, thinking he was stuck in the snow, and instead found William Armstrong dead with his shovel clutched in his hand. He had been trying to clear a space in which to park his car, so leaving the roadway clear for others.

Mrs. Armstrong was only a few steps ahead of me as the rest of us went out to see what was happening, and when she heard that her husband had passed on, she exclaimed: "They know what they are doing."

No Weeping

She meant, of course, the spirit people, but she was expressing the faith of a Spiritualist in the naturalness of death. For many years she has attended seances and is herself a medium.

I stood beside her as she looked at her husband's body. She did not complain, she did not weep, but she spoke the words of a woman who has a burden to carry alone.

Yet not three hours later, her husband spoke calmly, clearly through the trumpet, comforting her, and assuring her that he would still help her.

He did not complain either. He said he had been tired out. He had felt ill that morning, and hid his feelings from his wife, knowing she was as keen to attend the seance as he was.

Lucille Armstrong is the bravest woman I have met. She works for her living, and has done so for the last three years, because her husband was ailing.

Through the trumpet, which appeared to be in mid-air just in front of us (after being lifted from the table where ten other trumpets lay) he said, to ease the tension, that he had nearly taken his snow shovel with him. It loked like that as he lay in the snow, clutching it.

His advice to us all there was that we should live always so as to be ready to die. Be prepared and on the lookout, he said. He was prepared for he had learned of Survival while he was here.

He was glad, he told Lucille, that she had remembered to send for his trumpet to be brought into the seance room.

His Evidence

There was no excitement in that basement room, no exclaiming, only the quiet communion between the living and the liberated. William Armstrong gave evidence of relatives who were with him, and when he was followed by other spirits, they said he would be taken for a rest. They, too, said he was worn out physically, and that no matter what precautions had been taken, he would have passed that day.

Mrs. Armstrong was asked whether she would like to attend the seance, after the coroner and the police superintendent had seen her husband's body and had taken statements.

Sent for His Trumpet

She said she had come for the purpose of attending the seance, and knew her husband would want her to go on. So, she telephoned her son, informed him of his fathers death, and asked that his trumpet should be brought.

The reason for this is, that at Mrs. O'Hara's classes the sitters desire to develop trumpet mediumship, and they bring their own trumpets with them. That is why there were eleven of them on the big table in the center of the room when the seance began, and among them was William Armstrong's. I saw it being brought into the room wrapped in newspaper.

This was indeed a sermon in action, and one that will not be lost on those who seek evidence of the power of the spirit to provide striking demonstrations of value to all, when the unconvinced world might think that nothing could be done to comfort the widow until after a long interval of time.

Evidence for Me

Even before the seance had properly begun, I had some evidence. Through one of the trumpets I heard the voice of a child guide closely associated with my friend Mrs. Lilian Bailey, a noted English medium. I heard the name clearly three times, then the trumpet fell.

This little girl asked me before leaving London, if I would remember to tell her medium when she (the guide) spoke to me in America. I have remembered.

Then more evidence poured out to the gathering. There were children present, reminding me of how my own two children had attended seances from an early age like two of the little people there, including a boy of four and his sister aged six.

The boy had fallen asleep, but his sister heard from her "dead" brother, who had passed at birth and has now grown up in his new world.

Then another bright little fellow in the room spoke up clearly and asked his father why the two red lights on his toy train kept going out. The "dead" father said he was responsible because he was as pleased as his son was with the Christmas present. The boy accepted the statement as naturally as though his father were still in the body.

"Call Her Nancy Lee"

Then there was the girl, aged about ten, who had carried her large doll into the seance room. When her turn came to speak up, she quietly asked her father to name her doll.

He paused a little, and said, "call her Nancy Lee." The girl hesitated a little also, at this momentous point in her life, and agreed that it was a good name. Afterwards she told me, as if in confidence, that it was really her father who had named her doll.

A son who "died" in the war in Europe, returned to give advice to his mother who is caring for his two children.

A doctor talked with a man who, as a boy, had been his messenger. They teased one another about the division of their duties. "You did everything but doctor the patients," said the spirit. "You even carried the pill-box, and now I carry the trumpet for you."

What a New Year's gathering — "death" and counsel, separation and reunion, comfort and serious teaching, and friendly greetings—but no gloom.

My own guide spoke to me, announcing himself as he always has done, speaking in the cultured accents of an English scientist, saying in a new way what he said so often before of my purpose in coming to America, and giving me encouragement and promise of cooperation.

More Evidence

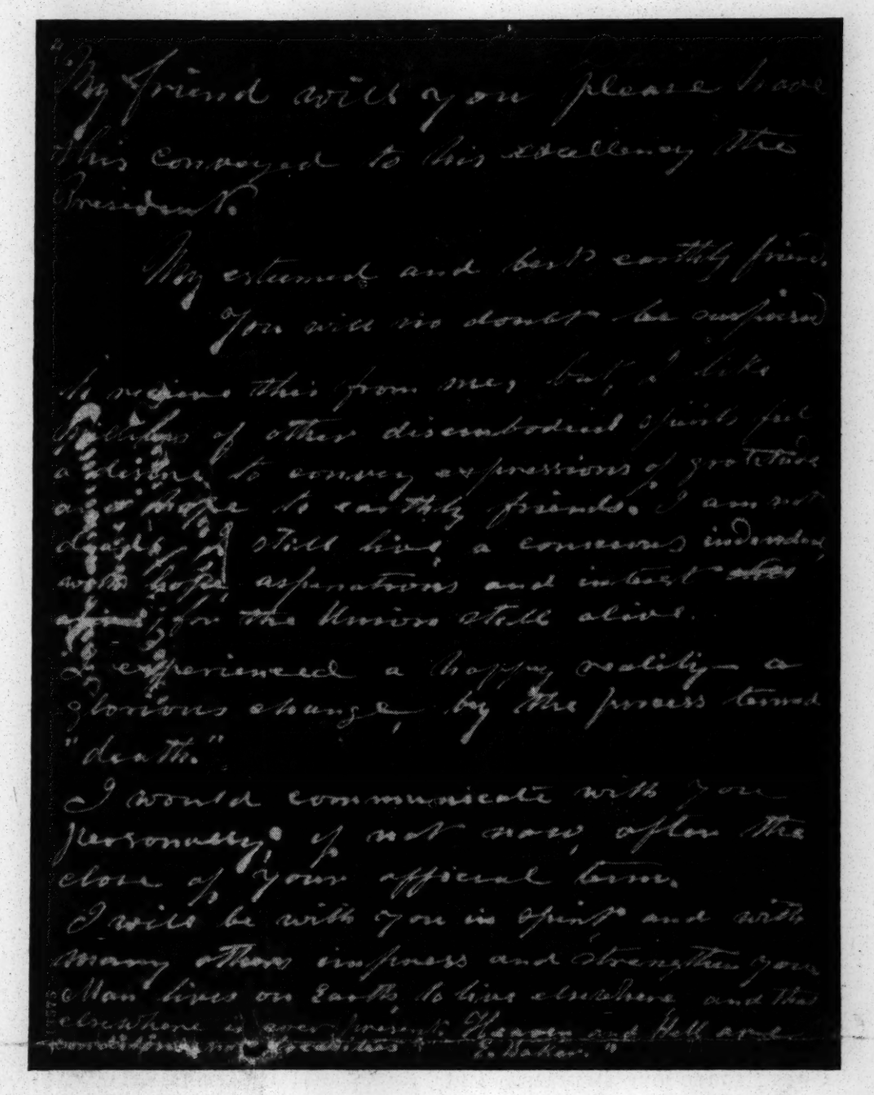
Then other spirits spoke to me, especially, Dan, Mrs. O'Hara's guide, who gave a highly evidential message mcssage for me with a name that only Mrs. Pressing and I knew of all the people in that room. And he gave her evidence about a project she has in mind.

Mrs. Pressing's guide, Pink Flower, a very lively child, spoke to her and to me, and she talked happily about my buying a hat—after not wearing one for more than 20 years.

She even rallied me about my stubbornness in refusing to wear one—until I caught a cold. No one else but Mrs. Presing knew that, for she had urged me to buy

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Spirit Sent a Message to Lincoln in Slate Writing



Psychic Observer

"My esteemed and best earthly friend," wrote E. Baker to Abraham Lincoln, on a slate through the mediumship of J. B. Conklin, on December 28, 1861. This new evidence of Lincoln's interest in Spiritualism was found among the papers left by Robert Lincoln to the Library of Congress.

THE PRESIDENT WROTE HIS OWN SEANCE STORY

By Psychic Observer Reporter

While it is unlikely that the full story of the Spiritualism of Abraham Lincoln will ever be told, scarcely a year passes without some new evidence of his interest in psychic subjects being brought to light.

The latest facts were revealed when the personal papers of his son, Robert, were opened and published to the world by the Library of Congress. Among the documents listed by Robert Lincoln was the message in mirror writing and done through the mediumship of J. B. Conklin. A note written on Dec. 28, 1861, explaining the message stated: "The enclosed communication was given through the medium JJ. B. Conklin, 599 Broadway, N. Y., this p. m. with a request that it be forwarded to his Excellency, A. Lincoln." The message reads:

"My esteemed and best earthly friend.

"You will no doubt be surprised to receive this from me, but, I like millions of other disembodied spirits feel a desire to convey expressions of gratitude and hope to earthly friends. I am not dead. I still live, a conscious individual with hope, aspirations and interest for the Union still alive.

"I Will Be With You"

"I experienced a happy reality, a glorious change, by the process termed 'death'.

"I would communicate with you personally; if not now, after the close of your official term.

"I will be with you in spirit and with many others impress and strengthen you.

"Man lives on earth, to live elsewhere, and that elsewhere is ever present. Heaven and Hell are conditions, not localities. E. Baker."

Plenty of Facts

No statesman, without any exception, has had his interest in Spiritualism so well documented as had Lincoln. The explanation lies partly in the utter truthfulness of the man, his religious faculty of plain dealing, and the number of prominent men and women who were present at his many seances. These witnesses, some of them the mediums concerned, left their testimony, and much of it was widely printed at the time.

There does not appear to be any record of Lincoln having suffered politically because of his seances, by which it must be taken if that observation is accurate that his age was more tolerant than ours in psychic matters, despite the violence of its temper in other things.

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Spirit Hands Across the Atlantic: Even in a Liner They Want to Know About Survival

By PAUL MILLER

As the liner Queen Mary was making a track in the Atlantic I stood on a very windy night, alone on one of the decks, wondering what American Spiritualists would think of the coming of a British journalist to edit the *Psychic Observer* after eleven years during which my friends Juliette and Ralph Pressing had carried the burden alone.

It appears that some Americans think it is a good move; others fear that American Spiritualism will now come under "British domination." Of course, there may always be a danger in anything new, especially if you do not try it. But the experiment has begun, and the three people principally concerned are determined to make it a success.

Since the first raps were heard in that famous cottage a century ago, there has been a constant interchange of mediums, speakers and writers between England and America. It is not without considerable significance to me that the New World, which before had been called on decisively to intervene in the affairs of Europe, should have been the means of furnishing to the whole world a scientific basis for the dearest aspiration of the human heart—that death is not the end, and that human ideals are founded on spirit truth.

The Frontiers of Fear

Spiritualists on both sides of the water may not have before realized the implication of the raps occurring in New York State—and not in any European or Asiatic country. But to me, at least, it is fundamental that a republic which strives for the fullest physical freedom of all men within its borders, should be the instrument also of a new freedom for the human mind. The blow that was struck at materialism in 1848 was a great one.

These thoughts and others came to me on the deck of that great ship, and I wondered whether a few men and women, so relatively weak in themselves, could help to extend the influence of this truth in a world which lives in daily fear of physical existence. That is not true of America, nor of Britain, but Britain is close to the frontier of fear and requires all the sustenance, spiritual and physical, that can be spared.

We Have Changed Thought

It is for us, the convinced Spiritualists who have witnessed the phenomena of the seance room, who have proved in our lives that what we know is real and lasting, to make known our facts and broadcast our convictions, and so that the dark empire of fear should be broken up and destroyed.

It is no longer necessary for a Spiritualist to apologize for his conviction, though we have not made the impress on the public mind that is warranted by the very power of what we know to be true.

Spirit teachings and psychic demonstrations have changed modern thought, for in conversation, in books, on the stage, in the cinema, and in the studies of the philosophers, we have made our impress. But it is some distance from changing thought to influencing action, and action on a wide scale is necessary if the world is to reshape its systems so that men speak freely and live fully, not only here but everywhere.

Proof of Guidance

If a map of the world were marked, and the places where minds were enchained were shown in black, the result would be depressing. Let Spiritualists in the English-speaking lands realize this when they meet freely and without fear to commune with their departed friends, or when they desire to read or speak of the things of the spirit.

That I am writing this article for this newspaper is proof of spirit guidance. But for those in the spirit world, who are my guides and counsellors, I would not have left the world of Fleet Street journalism for the woods of Lily Dale. The story is long and has its dark patches, but the advice and the guidance was always clear and confident.

Readers of this paper have a right to know this, for it is expected of a Spiritualist editor that, at least, he should know that spirit teaching and guidance is a reality. It has been so for many of the great ones of the earth, and it is so for the lesser lights like myself.

An hour before I left my home in London, a medium, John Lovette, called to wish me *bon voyage*, and as we sat talking he was entranced. His guide made a number of statements, some evidential, referring to the past. Others dealt with the future. One of the forecasts was that almost as soon as I reached America, I would have contact again with the spirit world.

An hour before leaving New York for Lily Dale, two days after landing, Mr. and Mrs. Pressing and I called unexpectedly on Sarah W. Cushing. It was purely a social visit, and as Mrs. Cushing was telling about her early days in Wales and of her experiences as a medium in England, she was entranced. Her guide, Miss Kate, gave me evidence which linked directly with that spoken just before I left London . Much of it meant nothing to the Pressings, but it was important to me as showing that my spirit friends had kept their promise, in their own way.

Foundations Well Laid

It was clear that I had no secrets from the spirit guide of Mrs. Cushing, for she talked as though she had known me all my life. Since I have not met her before, I conclude that some of my spirit friends were telling her what she was reporting to me.

It was made clear also, that there is no objection from American spirit guides to my coming. Quite the contrary.

With that confidence I am strengthened to co-operate with the Pressings in continuing a task they have so well begun. They have laid a solid foundation, and they feel that now is the time for an expansion of their work in spreading that spirit truth, which is the reason for the existence of this paper.

How did my Brtish journalistic colleagues take my departure, for the New World to edit a Spiritualist newspaper? They thought it would be a great experience, and they said that at least I had proved that a Spiritualist could do a difficult job in journalism as well as anyone else, that communication with spirits had not at any time impaired my judgment. To prove it they said all kinds of flattering things that belong to the record over there but cannot be repeated here.

What have I seen of American Spiritualism? Not a great deal, but sufficient to show that your physical mediums are more powerful than those in England, and that Britain has certain phases of mediumship more prominently than you have here. There they are enthusiastic for healing, and as a result they have many healers. Or is it the other way round?

Good Mental Mediums

There are, across the water, some striking mental mediums, and in all there is sufficient to prove the fundamentals of our case, that we all live beyond the grave and that we can communicate with those we love.

And if that can be done in every land, then the labors of the pioneers were not in vain, and they can say that the coming of one more Englishman to America, or the departure of one more American for England, it not of great consequence unless good is done for the spread of spirit truth.

On board the Queen Mary, I soon found that interest in Spiritualism is as great at sea as on land, and possibly greater, for there is more time to think there. I sat at the purser's table and before long we were all talking of Survival.

The conversation began as the result of an observation by a woman returning to the United States from a visit to Southampton. She observed that the biggest change she had noticed since leaving the great English seaport 22 years ago was that many Spiritualist churches now advertised in the local newspapers whereas the orthodox churches did not. Then she made a disparaging remark about Spiritualism, and I replied.

They All Want Evidence

At the next meal I was questioned by all, the purser saying that he had often "met someone who knew someone who had heard of another person with direct, personal experience of Survival."

"I have proved it many times," I replied, and when pressed to give personal experiences I did so, telling in detail of the seances I attended at Chesterfield, Indiana, last summer because they are among the most striking.

Later, at the purser's invitation there was a meeting in his cabin, at which I was questioned on a variety of psychic subjects and at the request of the small company gave some more personal experiences.

Little by little it came out that everyone there had had some contact with the spirit, in the sense that they had direct experience, either as the sensing of a presence or in some other way.

There was the English opera singer who, much attached to her sister, was sure she had heard her speak after her passing. The voice was so clear and fitted into what was taking place so naturally, that the singer was startled later when she thought it over. She confessed to me that she had been secretly afraid she was "hearing things," because she had been unwell as a result of her sister's passing.

The Agnostic Is Shaken

I explained that the very closeness of the bond between them would account for the efforts of the "dead" sister to communicate, and that the singer must have had some natural mediumship or she would not have heard the voice objectively.

There was a travel agent from Pasadena, Cal., who was much interested in the idea of reincarnation, and a New York industrial consultant, an agnostic, who said that my remarks and experiences had shaken his doubts and awakened his interest.

There was a Canadian business man, educated at an English public school and formerly British consul in an American city, who said he would corner me with "hard questions". It turned out that none of the

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Spirit Proof 2 Hours, 40 Minutes After Death

THE WIDOW WAS COMFORTED

(Continued from Page 1, Col. 4)

it—and went with me to the store to make sure I did so.

"10 *Dollar Cady*"

Dan joined in to say that I would be all right so long as I wore the "10 dollar cady." How did he know I paid ten dollars? That was the price.

A feature of the New Year's seance at Mrs. O'Hara's classes is that Dan gives a forecast for the ensuing year. He is noted for the accuracy of his predictions.

I know there is and always will be much controversy about spirit and other non-spirit forecasts but Dan sounded so reasonable to me that I give his opinions:

Year of Prosperity

This is to be another year of prosperity, with plenty of money in circulation, but all should save as much as possible for the years 1950 *and* 1951, *when dollars "will be needed."*

He does not expect that there will be much change in prices, and that declines in some instances will be nearly balanced by increases elsewhere;

Dan does not see any large-scale war either this year or next, and indeed not for a long time ahead;

Still More Evidence

He is of the opinion that there will be no decline in real estate worth speaking of. Then he repeated his advice about saving all that is possible this year. "For a year soon passes," he remarked.

There was much more that cannot be reported of personal advice and counsel. For me there was one last piece of evidence. A clairvoyant in the seance room described my grandmother, saying that she had spoken to me through a medium before. That is true. Then the spirit spoke, softly as before, consoling me at the separation from my family, and bringing her own atmosphere of love and greeting. The trumpet fell to the floor and a remarkable seance was over.

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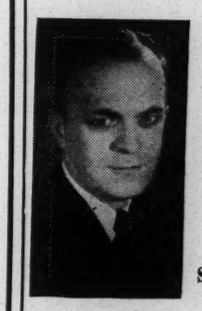
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PSYCHIC, BUT SHE FEARED THE SPIRIT WHO APPEARED IN HER ROOM

By ALEX BAIRD

How many of us, even the most enthusiastic believer in Survival, would not give a leaf out of our bank books, to see a ghost or an apparition, and yet how few have ever had our desire fulfilled? Even that great psychic researcher, F. W. H. Myers, expressed that wish but died unsatisfied.

Often, when I read accounts written by those who have seen ghosts, I frequently envy these fortunate people and sigh for a ghost, even for a tiny one, all the time wondering what they have and I have not. I have often noticed that, generally speaking, ghost seers are not greatly interested in Survival one way or another and their stories have to be dragged from them as if the event was nothing but foolishness.

"Ghost" Was Nuisance

Perhaps they feel there is something shameful in it and they dread the telling lest their friends should pour scorn on them.

Once, only once, have I met a person who declared she saw a ghost and certainly she did not revel in the experience, rather the reverse. She considered it a horrible nuisance and wished the ghost would go to the back or beyond.

One Sunday morning, many years ago after attending a service in a Spiritualist church, I was walking down H ---- Street on my way to board a train. A lady walking toward me suddenly halted as she came level to me.

"I hope you will pardon me," she said, "Can you tell me where the Spiritualist church is situated?"

She Needed Advice

"That's curious," I answered, "I have just come from there, it is just at the end of the street, but I am afraid you are too late for the morning service, although there is an evening service at 6:30 P. M. Did you not read the notices in last night's newspaper?"

"I'm sorry, I did not, although it is not a service I wish to attend. I would really like someone in the church to give me some advice. The president perhaps."

"I think he will have gone home now, but perhaps I could help."

I looked at her carefully, attentively. She was about 25 years old, neatly and plainly dressed. Her features were drawn. Her skin was pale and black circles were under her eyes. Her voice, though nervous, was soft and gentle, the lilting accent of Gael made me think of the Western Isles.

"I am glad to meet you for I think you will understand and sympathize although all the other Glasgow folks are just laughing at me. I am a maid in a house—an old-fashioned house in the West End. Perhaps you know the kind, with two floors and a sunk basement, where my bedroom is. I've been there three months and ever since an old man comes into my bedroom at night-time. Oh! I don't mean a living man but one who is dead—a ghost. I first saw him on the third night. He just stood in a corner and looked at me but I paid no attention to him for I knew what he was."

"I come from the Island of Mull. My father is a roadman there, but as there is no work for girls except on the land or fishing, and badly paid at that, I came to Glasgow as a domestic servant.

Her Mother a Medium

"All my life I have been accustomed to see 'the other folks' but as they were mostly folk of the village that I knew, I was never frightened as I am now. My mother could not only see 'the Other Folk' but she could hear and speak to them as well.

"But my father, who is a very strict churchman sets his face against us having anything to do with them. He declares they are only devils trying to tempt us from the true religion and we must be careful with what we said lest someone report us to the minister and the presbytery.

"Life then, would have become unbearable. Mother and I had to be cautious and talk secretly about 'the other people.'

Tonic for Nerves

"Now, that horrible old man terrifies me more. Now, he stands beside my bed and stretches out his arms as if he was going to strangle me. Daylight or darkness, he is always there. Sometimes it gets so bad that I scream and rush to the cook's room.

"She is a Roman Catholic Irishwoman and laughs and thinks I am imagining everything. When my mistress, a decent, kind employer, heard about the ghost, she tried to reason with me and told me to go to the doctor for a nerve tonic. As if that would have cured my trouble!" she added, rather bitterly.

We both turned and walked along the street. Then suddenly she stood still and resumed her veil. Her words flowing like a torrent.

"Do you think these Spiritualists would help me? The mistress is decent, she pays me good wages. I don't want to leave her. My parents are poor and they depend on me sending home money every week. The cook says if I got a priest to come and say prayers and sprinkle holy water in my room, that old nuisance might vanish.

"What Shall I Do?"

The mistress got angry when I suggested this, never would she allow a priest to cross her doorstep. She only put up with a Roman Catholic cook because she is good at her work. "What do you think I should do?" she asked anxiously. Her brown eyes full of appeal.

I stood for a moment in silence. What could I say? I thought that if the girl went to the Spiritualists they would suggest holding a seance in her room with the intention of informing the ghost of the annoyance he was causing.

I was not an authority in the gentle art of exorcism but I knew this was generally the plan adopted, from the books I had read on ths subject. The plan might work, then again it might not. Rescue circles were not always successful, but how would the Calvanistic mistress approve of a scheme? Not likely! If a priest was bad, then a medium was a thousand times worse.

However, I had to say something to the girl. I told her all that had passed through my mind, then seeing the despair on her face, I quickly added, "I'm not a very knowledgeable person on ghosts, perhaps you might come to the evening service and have a talk with some experienced Spiritualist. He might have a better idea."

Then rather hesitatingly I added, "Maybe the trouble is not with you, but with the house, a very old one. Who knows what tragedies have occurred in it at sometime of its history. So far as I know, new houses are rarely haunted—only old houses seem to be troubled with ghosts. Why not look for another situation, perhaps in one of the modern bungalows on the outskirts of the city. You might not be troubled there."

"I would not like another situation," she said. "The mistress is kind. The food, wages and conditions are good. My only complaint is about that old man."

There was something in what she said. Trade was very bad at that time and anyone who had a good job was quite right in sticking to it but nevertheless I said, "But, you might find another good situation. You will never know until you try and remember, your health is at stake. That is of utmost importance."

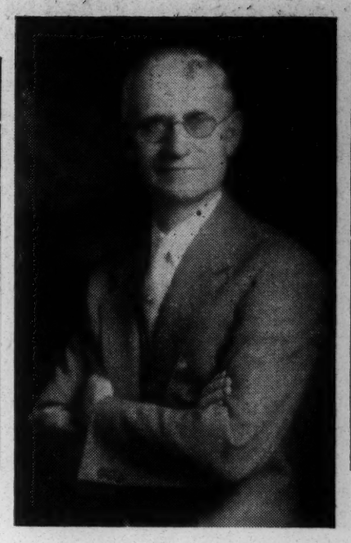
I knew as soon as I had spoken that my advice would go unheeded. By this time, we were in Sauchiehall Street standing beside a bus stop. I asked her to take a note of my name and address and write to me if her trouble was still with her. My motives in making this offer were mixed. I honestly wanted to help her, yet I had enough of the psychical researcher in me to want to know the end of the episode.

Fact or Fancy?

She held out her hand, "No, I would rather not, perhaps I should not have bothered you with my woes. Maybe the telling of the story has eased my mind—women are sometimes like that."

A Corporation bus rumbled up. "Yours?" I asked We shook hands and she boarded the vehicle. A wave of the hand and she was gone. I stood there until the bus was out of sight, then in a few moments I was on a car, homeward bound, brooding over the story I had just heard. Was it true or was she putting a yarn across? Fact or fancy?

Then, I could not make up my mind, but today after a lapse of years, I think she told the truth, the whole truth and nothing but the truth. If that is so, it is what I have always been earnestly seeking—evidence in favor of the Survival theory.



Psychic Observer

Samuel H. Allison, of 835 Turk Street, San Francisco, secretary of the Golden Gate Spiritualist Church, Native Son's Hall, 414, Mason Street, San Francisco, of which the Rev. Florence S. Decker is the pastor. Mr. Allison became convinced of Survival through Florence Becker's mediumship at the 1915 World's Fair, and for the past 33 years he has worked in the interests of Spiritualism.

SPIRIT HANDS ACROSS THE ATLANTIC

(Continued from Page Two, Columns Three and Four)

questions would have been difficult for any Spiritualist of experience to answer, but they indicated to what extent we have influenced public opinion.

The first question was why do we sit in the dark. You all know, or should know the reply to that, and it appeared to satisfy him and others.

Then there was the problem of fraud. I replied, as I always do, by admitting that fraud exists in the human heart, therefore, it permeates all human activity, but that most people expect a higher standard of conduct from mediums than they do, say, from politicians, doctors, lawyers or business men. I still do not know why, for honesty is a principle and not a matter of expediency.

That started them off on another tack; does the morality of the medium affect the messages or the phenomena? Now, the answer to that is very hard indeed. It should start many arguments among *Psychic Observer* readers.

Spread the News

All this shipboard discussion was not without its humor, for I have found that if you are prepared to take a good-natured joke about Spiritualism in the way it is intended, you carry inquirers a long way with you.

In the end several of the passengers asked for books which would help them in an initial study. So, you see, I started my job at sea, and although I have been "at sea" since coming ashore, America is not quite so strange now as it was on the first day, and, little by little, I hope it will become as familiar as the land of my birth.

What would I like to see in *Psychic Observer?* The widest service of Spiritualist news and views, the briefest criticisms in the form of letters, the best pictures of our mediums and phenomena, the regular watch on the influence we have on other movements, the steady spread of our knowledge through books and pamphlets, and the single devotion to those ideals which have been preached so long to a weary world and so seldom recognized.

Pool of Experience

What we think is as important as what we know. Let, therefore, the stream of opinion flow freely but with that kindly tolerance which is the mark of the civilized man.

I look forward to a period of service. If you like what I try to do with your favorite Spiritualist newspaper, you will do the obvious thing, and spread the good tidings, and so please Ralph and Juliette Pressing who have not taken this step without some thought and not a little difficulty. But that is a private story. What we have to do together now is to pool all our experience so that we can say that we do the best we can with the material at our disposal.

I am grateful for the kindness I have met everywhere among Americans, Spiritualists, and otherwise. I hope that a year hence those who say "welcome" now will say it again, and that their number will increase, for in that way the work of the spirit will go forward, because one more missionary will be doing his duty.

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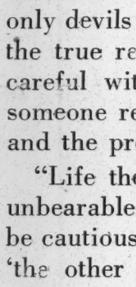
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CHIEF MEXES (P-251)

LESLIE FLINT CONVINCES ME OF MY SON'S SURVIVAL

By CAPTAIN L. C. BURBRIDGE

A Trinity House, London, pilot. Trinity House is one of the world's leading maritime authorities.

A year ago I stood at the deathbed of my eldest son, Cliff. Infantile paralysis was running its course. He had asked for me, and breaking all rules, the authorities of the osolation hospital had permitted me to be with him day and night to the end.

His fearless fight had humbled me. I thought I was there to help sustain him, but as I looked down at him in the iron lung, feeding him oxygen and doing my best to relieve the nurses, he more than once grinned and told me to cheer up. His spirit was riding untroubled over his desperate physical condition.

Morse, By Blinking

When the power of speech went, he electrified us all by communicating by morse, first with his eyelids, then when that power waned, with finger pressures on my hand which I had worked into the iron lung through the inspection panel. He went into the next world with mystifying serenity.

That next world! All my life I had dismissed it as part of the comforting phantasy which offered to explain one mystery by another. I had spent over a quarter of a century at sea without finding it necessary to depart from the bleakly material.

Inquiry Begins

Some three weeks after my son's death, my wife, Joan, woke me one night, saying: "I've had morse in my ears for over an hour—and music."

I thought of it in terms of autosuggestion. But the phenomenon continued. Remembering my son's passion for music, and the last days in the hospital, the significance grew steadily. It seemed to insist on investigation.

A very dear old friend, a lifelong Spiritualist, came to our rescue. "I will take you to Leslie Flint," he said. "He is one of the finest direct voice mediums. I am sure he will be table to help you."

My lifetime of scepticism kept me dubious, but we made the long journey to Leslie Flint, arriving as complete strangers.

He was a stocky, darkish, horn-rimmed spectacled man looking much like the sort of technician one sees — or expects to see — round the stage or film studio. Perhaps his soft brown silk shirt and purple tie suggested this. His grey business suit and brown shoes refused to fulfil my crude expectations of the bizarre.

For five or ten minutes we sat in his reception room while he explained the procedure. I listened and looked about me.

Medium Explains

We were in the dining room of an ordinary London suburban semi-detached house. A gauze curtain allowed a mystical view of a small garden at which Flint stared abstractedly whilst he told us of the intended sitting.

First there would be phonograph music to aid induction of the suitable mood on which everything depended. Sincerity and honesty were valuable, but love was the greatest single mover.

After some time Mickey, his Cockney urchin guide, would come through, bringing whomever he could. Strangers might be brought, but we urged to speak to them and acknowledge their presence.

Were we afraid of the dark? No? Good: there was nothing to fear, and it was necessary as contributory to the best conditions. He added that he would not be in a trance "or anything like that—" almost deprecating such as theatrical affectations.

Lights Go Out

The seance room was an ordinary front bedroom with the pelmetted windows heavily curtained, the walls plainly distempered, and nothing else by way of furniture but a few wicker chairs and a small table bearing an electric phonograph.

Leslie Flint sat in one wicker chair by the table in a corner by the window. Joan, our friend, and I sat in three more chairs facing him, four or five feet away. All these wicker chairs creaked heavily when we made the slightest movement in them. Flint's every move was audible. I took particular notice of this before the lights went out.

We composed ourselves; the phonograph was loaded with a battery of records and started; the lights went dim, then lower to extinction, leaving us in complete darkness. The auto-change machine worked steadily through several records.

Two or three times the needle ran in the same groove at the end of play and the self-change mechanism failed to operate. I could hear Flint move in his chair as he remedied the fault. Several times we spoke. With a suggestion of bored patience in his voice Flint observed that "they" were taking their time. A casual hearer would have thought him awaiting a tiresomely delayed telephone call.

Joan said she could see a spirit light hovering over Flint, dancing in time with the music.

"There always a little light showing down the chimney, and a small chink just behind me in the window curtain," explained Flint. I could see both of those, but Joan and our friend said it wasn't either of those but a distinct and beautiful light over the medium. I could see nothing but the two natural lights.

Walked In Door

The music wound on. "This is very conducive to sleep," remarked Flint five or ten minutes after reversing the batch of records. I said that I was feeling "pretty dopey", having been up all night. I was to remember that remark.

Then, about 25 minutes after the sitting began, a sharp, young little Cockney voice piped up — just about over the phonograph, seemingly a little to one side of the medium. It was Flint's guide, Mickey.

"Hullo Auntie Nellie," he said to our friend, "I've seen you lots of times before—but I don't know this other lady and gent."

"Yes, I know Mickey: but I don't want anything myself—only for my friends here."

MICKEY: "Oh — their nipper's here. He just walked in the door with them. Good afternoon lady —good afternoon mister."

We acknowledged in creditably normal voices.

MICKEY: "It was a great tragedy about this boy—an accident which led to his illness. Was it meningitis?"

Evidence In Whisper

L. C. B.: "No Mickey — not quite that."

MICKEY: "Well anyhow, it should never have happened guv-'nor."

L. C. B.: "No: but *why* did it happen Mickey?"

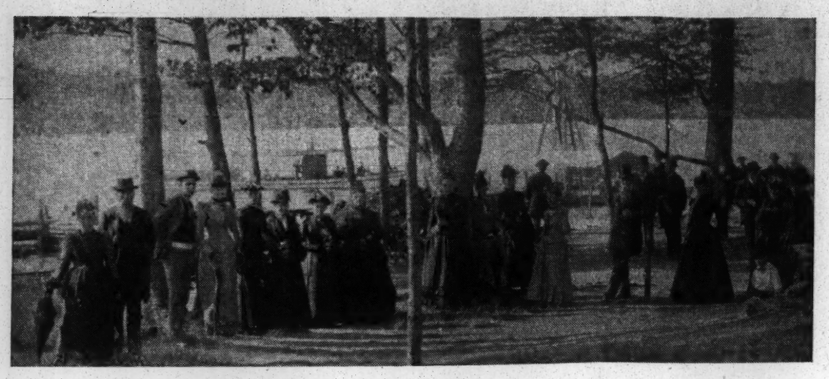
MICKEY: "I don't know. What do you do guv'nor? You've been up all night. Are you a copper?"

SELF: "No—not a copper."

MICKEY: "Something to do with the sea then. Do you look at peoples' luggage?"

L. C. B.: "No: something rather more important than that."

LILY DALE FIFTY YEARS AGO



Psychic Observer

In the days of the steamboat, Spiritualists came to Lily Dale, N. Y., to celebrate the first fifty years of their movement. In all kinds of hats and in a variety of beards the men posed for this picture. The women were in the newest look of 1898.

MICKEY: "Oh well, I've got Christopher with me."

We tried to place Christopher, but couldn't. While we were pondering this we were electrified to hear the faint whisper: — "Mummy!"

JOAN: "Hullo darling."

CLIFF: "Daddy."

L. C. B.: "Hullo old chap — I'm here too."

It sounded weak and distant, beyond the furthest corner of the room, behind Flint, but it seemed undeniably Cliff's voice AS ONLY I HAD HEARD IT AT THE LAST IN THE HOSPITAL.

From this beginning it is impossible to remember the exact order of the conversation which continued in short interludes, rather gropingly and spasmodically like a telephoning between two people unusued to the instrument, and almost choking by their anxiety to get through.

Cliff mentioned the enlargement we had made of his school snapshot. He like it, said he often stood near it, and thanked us for the flowers we kept by it, adding "I'm often in the home: I go into the bedroom a lot — into your bedroom."

There was a longish pause.

CLIFF: "Daddy wears one of my ties sometimes. I've seen him.'

L. C. B.: "What else do I wear of yours, old chap?"

Father Didn't Hear

CLIFF: "Watch — my watch. But it is not as good as your own, Daddy. Have you had a new strap for it yet?"

SELF: "No, not yet. I was going to."

CLIFF: "Well, you should, otherwise you will lose it."

Joan asked him who brought her the morse and music.

CLIFF: "Why I do Mummy — in the early hours of the morning mostly."

L. C. B.: "Why don't you make me hear it?"

CLIFF: "I do try — but you don't seem to hear."

L. C. B.: "Can't you read it a little slower — then Mummy might be able to read it."

CLIFF: "I'll try — but I'm not very used to it."

There was another pause.

CLIFF: "Instrument — why don't you sit with it?"

L. C. B.: "Which one. — You had four morse instruments, and I gave three to the school. Which one did I keep?"

Tapped On Box

CLIFF: "Why, the one with the light of course — but it needs a new battery."

Perfectly correct — and known only to me — not even to Joan let alone any outsiders.

There was a pause.

CLIFF: "Piano."

JOAN: "Yes darling — what about the piano?"

CLIFF: "I often touch a key."

Another pause, with some odd interjections from Mickey.

CLIFF: "Hospital - -"

JOAN: "Yes, darling, what about the hospital?"

CLIFF: "You weren't there, Mummy."

JOAN: "No, darling, they wouldn't allow me — I couldn't even say goodbye."

CLIFF: "I tried to tap it on the box."

Perfectly true. He drew my attention by tapping on the inside of the wooden "Iron lung" mother by finger—morsing on my hand.

L. C. B. "Who *was* with you at the hospital?"

CLIFF: "Why, Daddy of course!" Cliff told us that if we sat regularly for an hour each evening, with his morse instrument, he would try to send us a message.

CLIFF: "Records."

JOAN: "Yes, darling — what about them?"

CLIFF: "Have you still got them?"

JOAN: "Yes."

CLIFF: "You don't often play them.:"

True. There was a long pause. I could hear the minor noises of the street, and twice a heavy plane droned slowly overhead on its

(Continued on Page 12, Col. 1)

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A. WANTUIL DE FREITAS
President: FEDACAO ESBIRITA BASILEIRA

It was not, as might be supposed the books of Andrew Jackson Davis that brought New Spiritualism to Brazil. Rather, it was through the written works of Allan Kardec, for in the past century French has been widely used as the cultural language in Brazil.

Organization work in New Spiritualism did not start in Brazil until 1884, at which time the *Brazilian Federation of Spiritualism* was founded. *The Reformer* then became the official organ of our Federation and continues to be so.

Thus our New Spiritualist Movement has grown gradually to its present strength, which places it among the most vigorous in the world. Today our Federation unites many, many thousands through its great distribution of literature, a whole network of hospitals, old-age homes, orphan asylums, and schools.

Wrote 30 Books

The most remarkable medium ever to have appeared in our Country is Francisco Candido Xavier, now thirty-seven years old. From all over the land, the sick pilgrimage to his home at Pedro Leopoldo, in the State of Minas Geraes, to receive spiritual healing and advice. He has produced thirty marvelous volumes, the sale of which has reached several editions.

Fifty famous poets and authors have written through his hand from the spirit world, producing, with supernormal speed and veridical style, magnificent poems, romantic stories, and scientific works. Since the advent of this medium, New Spiritualism has progressed rapidly in Brazil, for his books can in no way be understood without the collaborating evidence of our phenomena and philosophy. Brazilian publications on New Spiritualism have always preserved a high scientific and literary level, of which we are justly proud.

The most outstanding works on New Spiritualism released in other languages throughout the world are translated into Portugese, along with which a great number of the writings of our own authors are published. In Brazil, there are only four publishers of books on New Spiritualism.

In 53 Editions

The largest, which is our own Federation, has been operating for half a century and issues about ten volumes a year. Chief among these books are the works of Allan Kardec. The most widely distributed of these is *The Gospels According to Spiritualism*, with an annual sales exceeding fifteen thousand. The fifty-third edition is now in preparation.

Until 1937, our Federation distributed publications in New Spiritualism in Portuguese only; but since that time, under decision of our Executive Board, we have been employing Esperanto as well. By using this international language we have obtained many members to New Spiritualism not only in Brazil, but in other nations also. A number of these publications have reached several editions.

New Printing Plant

Great expanse in our publishing work has resulted in the outgrowing of our present printing plant and the increased volume of production now necessitates new and larger facilities, which we are about to provide.

Outstanding personalities of our Federation are President Marsalo Raymundo Ewerton Quandros, esteemed scientist; the prefect of Rio de Janeiro, a famous physician, Dr. Bezerra de Menez; and Admiral Paim Pamplona. Among our foremost contemporary writers are Antono Luis Savao, Bittencourt Sampaio, and our aforementioned president.

Thanks to God, the progress of New Spiritualism in Brazil has become sufficiently strong during the first century of our Movement to convince us of complete triumph in the second hundred year mark.

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Secrecy the Keynote of Spiritualism In India

V. D. RISHI, B.A., LLB.
President of INDIAN SPIRITUALIST SOCIETY

The activities for the spread of knowledge regarding Life - after - Death have been going on for several years in India, and the people are gradually, though slowly, feeling interest in the Subject. Progress has started, but remains slow. Though there is some awakening in the minds of the people, usually it is ephemeral and lasts only as long as they yearn to have talks with their dear departed ones.

Begins With Death

In fact, as is but natural and almost universal, it begins with some bereavement and lasts only while the memory and love for the departed one is strong and the pain of separation is fresh. There are very few who take sustained interest in the subject, and realize its deep implications. The advancement of our work essentially depends upon the co-operation of such keen seekers of knowledge who help the Cause in various ways.

The progress of the Spiritualist Movement depends almost entirely upon the services of well-developed Mediums. In our country, we find many persons experimenting through automatic writing and other methods of Spirit Communication. They claim to have obtained excellent communications in their home-circles, but they hesitate to help others in obtaining messages from their dear departed ones.

They Lack Power

There are some who spend their time in conversing with alleged High Spirits and do not care to compare notes with others. Some, too, have suffered by overdoing and have thereby harmed the Cause. There are a few who can get satisfactory communications from their Spirit Friends, but they cannot, for want of sufficient Psychic Power, be helpful to others in these experiments.

Most of the people interested in the subject are aware of Mrs. Rishi's Mediumship which enables the sitters to get messages from those whom they love on the Other Side of Life. The country needs Mediums who can demonstrate the truth of Spirit Return. In fact, the Mediumistic Faculty is latent in very many persons and can be developed under proper guidance. It has been well said that Mediums are like telescopes to Astronomers.

Search For Mediums

The Movement in foreign countries is progressing on account of the Mediums which they possess. Let us hope for the day when India will have such Intermediaries to facilitate the spread of this Knowledge. There are indeed many persons who are endowed with this Psychic Faculty, but they need proper development.

Most persons in our Country are unaware of the Physical Phenomena of Mediumship as can be witnessed through the co-opera-

(Continued Page 8, Column 2)

TELEPATHY PROVES THAT SPIRITS ARE AT WORK

Five Universities Investigate "Abnormal"

By Harry Boddington

"He shall make thine enemies thy footstool" is emphatically true of the word *telepathy.*

When scientists could no longer ignore the evidences for Psychic Science, they seized upon this word *telepathy,* thinking it suggested a purely physical basis. But four universities in America and one in England now have endowments for the purpose of investigating abnormal states of consciousness, as the direct result. The further result being that trance states, clairvoyance, psychometry, and all mental phenomena have become legitimate studies.


HARRY BODDINGTON
One of Britain's Leading Investigators

It speedily became obvious that many "hallucinations" had a provable origin OUTSIDE the brains of the percipients. The word "hallucinations" had to be qualified. They became "veridical" if they possessed this basis. The stupidity contradictory term of "veridical hallucination" is still used by many. An hallucination is an illusion created by a physical brain but veridical means that it is not anything of the sort.

When *Eileen Garrett* submitted herself to analysis while entranced, it was found that each *"split personality"* claiming to be a disembodied spirit exhibited individuality and knowledge appropriate to their tribe or nation. Moreover, her pulse, nerves, and lungs showed reactions entirely differeent while entranced, but were always repeated when the same spirit claimed to be controlling.

Spirit Claimed To Have Lived 600 Years Ago

MacDougal's Abnormal Psychology relates the story of Princess Semandini (a spirit control). She claimed to have lived 600 years ago. She also gave the name of her prince: stated the forts he built, named the town they lived in, explained their methods of warfare and gave satisfactory answers to all ordinary questions. It was at first dismissed as a specimen of mediumistic romancing.

But research eventually unearthed ancient writings which proved every statement correct. A term was invented to "explain away" the Spiritualistic flavor of the discovery: *"rare consciousness"!* In fact, it could be any form of consciousness except that of a spirit memory. These types of experiment may eventually help us to prove whether a medium is really entranced by a spirit or not.

Professor Rhine at Duke University is now getting worried. Telepathy is no longer telepathy: it is clairvoyance. He soon discovered that most good telepathists are also clairvoyants. He is on the horns of a dilemma. Clairvoyants often see with their eyes shut. Normal vision needs the action of light upon the retina of the eye. If it is not "soul sight" with appropriate mechanism, what is it?

"Brains" Were Read From Distance of 20 Miles

Dr. Hettinger obtained his degree at the Cambridge University in England by proving mathematically that the ultra perceptive faculty cannot be explained by guess-work or accident. His latest work, *The Ultra Perceptive Faculty Explored,* details his experiments. His illustrations sometimes gave 100% correct readings of brains 20 miles away. His methods could be copied by mediums everywhere. He arranged with a friend to look at a picture casually selected from a pile and note his "impressions." Watches were synchronized.

At the selected moment, he handed to a psychometrist an article collected from the friend. These are his conclusions: "The veridical cognition is not due to ordinary sensory or intellectual process." . . . "To perceive the exact picture at the exact moment the reader saw them, and despite the myriad alternative guesses she might have made, and to mention the very words the thinker would be thinking at that moment, makes all ideas of guesswork ridiculous."

And so one hundred years after Doctors Buchanan and Denton had rationalized psychometry, and the Fox Sisters had blazed the trail over which the angels could come and go, the academies of the world are noting the *facts* and laying a scientific foundation for a philosophical religion based upon indisputable phenomena.

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Psychic and Spiritualist Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.I. Ask for B. Abdy Collins, or 'phone Holborn 2914.

The Gateway Centre, 39, Pembridge Villas, Notting Hill Gate, W. 11, London; President & Resident medium, Lilian Brownfoot; Sec'y, Kenneth Saunders.

Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

ALABAMA

Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Neil McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520 - 21st St.

ARIZONA

DOUGLAS—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

xxx

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

xxx

ESCONDIDO — Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P.M.

xxx

FRESNO—Church of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Voorman Sts.; Wednesday 7:30 P. M., Rev. Janet Stine Wolford.

xxx

FRESNO—Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M.; Rev. Dollie E. Thuness, 1532 Wilshire Blvd., Los Angeles (14).

xxx

HANFORD—Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

xxx

Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

xxx

HUNTINGTON PARK — Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosman Center, 1092 East 17th St., Sunday, 7:45 P. M.; Developing Classes by Appointment; Rev. Lola Reddig, Pastor; Phone: 82316.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; 'Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera, Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave., Masonic Temple; Sun. 7:30 P. M.; Pastor, Rosa Loeke; Co-pastor, Charles Hamilton.

xxx

Los Angeles, California

Ch. of Inspiration Thought, Inc., 2315 Altman St.; Thurs. 2 P. M.; Trance & Dev. circle, Sat. 7:45 P. M.; Lillie Mueller (Phone, CA 2-1137).

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

(Continued Top of Next Col.)

(Los Angeles, Continued)

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M., Etta Gurkell.

Spritual Church of Ataraxia. Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation. Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

Temple of The All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Sp'list Ch., 508 S. Hobart Blvd., Sun. 11 A. M. & 8 P. M., Tues. 8 P. M.; Minister Virginia Gideon; Sec'y, Horace P. King, 203 N. Juanita Ave., Redondo Beach, California.

Ch. of Divine Philosophy (I.G.A.S. Charter) 4157 West 5th St. (at Western); Sun. 8 P. M.; Louise JJolly, Pastor.

Temple of Universal Truth, 201 S. Wilton Pl.; Cor. 8th St.; Services Sun., Tues. & Fri. 7:45 P. M.; Tues. & Fri. evening services devoted to question hour . . . everyone receives answers to sealed questions. Rev. Wilson gives organ recital at 7:30 P. M. before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Sec'y, Treas.

Spiritual Fellowship Group, Inc., 2936 West Eighth St., Room 203; Sunday, 2:30, 4 & 8 P. M.; Wednesday 2 P. M.; Jane M. Sipes; 'Phone: EXposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figueroa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation and Healing).

xxx

Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian J. Storms (Hi 4-1684).

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barnes.

xxx

OCEAN PARK — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

PACIFIC GROVE—Universal Educational Religous Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

SACRAMENTO — Liberal Spiritualist Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

xxx

SAN BERNARDINO—1st Sp'list Association, 6th & Aroowhead; Sun. & Wed. 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

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San Diego, California

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4608 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Spiritualist Church, Dartlee Hall, 3630 Sixth Ave., Sunday 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't Pastor.

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San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remilard.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

Spiritual Church of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

Harmony Meetings, (C.S.S.A.—N.S.A.) for Northern California affiliated churches; Suite No. 102, 450 Geary St.; Thurs. 2 to 4 P. M.; sponsored by Mitzie Monroe, 2nd V. P., C.S.S.A.; Other workers, Mary Taylor & Jennie Candela.

Psychic Center, 3350 22nd St., (Between Valencia & Guerrero) Sunday 8 P. M.; Tues. & Friday 2 & 8 P. M.; Nita Harding.

xxx

San Jose, California

Western Star Spiritualist Church, 65 South Seventh Street; Sunday Services 2:30 P.M., Message service 3:30 and 7:15 P. M.; Rubie and Raymond Swisher.

Ch. of Spiritualist Prophecy, Druid Temple; San Carlos at Market. 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

SANTA BARBARA—Universal Chapel of Light. 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

SANTA CRUZ — House of Spiritual Communion, 518 Center St. (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Littler, Woodrow W. Littler.

xxx

VISTA — Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

xxx

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

xxx

UEBLO—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

BRIDGEPORT — Triune Circle of Light Church, Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sunday service, 4 P. M.; Tues. 2 P. M., Prayer, Healing and Instruction; Wed. & Sat. 8 P. M., Developing class; Dr. E. L. Patterson, M.M.S., Minister.

xxx

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

xxx

Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

xxx

NORWICH — The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

xxx

NEW HAVEN — Alliance Center of Inner Vision, 346 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

xxx

STAMFORD—Albertson Memorial Ch., of Spiritualism Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 "F" St., N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse. N. W. Phone: TAylor 0079.

Church of Two Worlds. 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert. Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiritualist Campmeeting Association, 1949 Season, January, February, March; For reasonable hotel accommodations, write Hotel Cassadaga, Cassadaga, Florida; For 1949 program of speakers and mediums, write Sec'y, Cassadaga Spiritualist Camp, Cassadaga, Florida.

Johnson Home Circle, Tuesday and Friday, 8 P. M.; Roy H. Johnson, direct-voice and clairvoyant medium.

xxx

DAYTONA BEACH—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

xxx

FORT LAUDERDALE — Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park., Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun. Mon. & Thurs. 8 P. M.; Rosa Lee Smith; 'Phone: 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; 'Phone: 5-7208-W.

xxx

Miami, Florida

Elizabeth Memorial Spiritualist Church, 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson. 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church. 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ermel McNabb; Pearl Hinkson.

Schaefer Healing Center. 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity. 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 Southwest Sixth Street; Sunday & Wednesday, 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellow's Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church, Room 3. 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth. (Charter: Nat'l Spiritualist Alliance. Lake Pleasant. Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science. Spanish-American Hall. 40th and First Ave., N. E.. Sunday 8 P. M.; Minister. Rev. Arthur Ford, 831 Pizarro St., Phone: 48-0051.

ORLANDO — Psychic Center, 655½ N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone 8766).

xxx

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North, Wednesday and Sunday 7:45 P. M.; Rev. Clifford L. Bias and Charles Swann.

Spiritualist Church of The Beloved, 2806 Central Ave., Services and Classes, Dec. 1st to May 1st, Ethel Post-Parrish.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues. Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

xxx

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendy Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1838 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P.M., Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St.; Sat. 2:15 & 8 P. M.; Bertha Mann.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland. Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone. Albany. 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: GRovehill 9326.

Church of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St. Louis Ave., Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd., Church Room 1621; Public service Saturday 7:15 P. M. — Healing, Lecture & Messages — Everyone welcome. Rev. Maria Strazzantoelli, Minister—'Phone: HA-7-2309.

First Church of Divine Healing; 4557 Broadway; Sunday 7:45 P. M.; Rev. V. Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams Street, Tuesday 8 P. M.; Mrs. Wm. C. Marggraf, President. Visiting Mediums Welcome.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wednesday 8 P. M.; Sophia Schaffer; 'Phone: AL-2-6417.

Spiritual Science Church, No. 14 (Formerly The First German American Spiritualist Church) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110)

Cosmic Science Ch., Inc., 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues., 7:30 P. M.; Activities. 2nd Sat., 8 P. M.; Alice R. Massey, 3255 Warren Blvd. (Phone, Kedzie 3-5732).

xxx

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.). 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

xxx

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

xxx

East St. Louis, Illinois

First Victory Spiritualist Church. 1120 St. Clair Ave.. Elizabeth Schlenk, 905 Baugh Ave.; 'Phone: East 7040.

Spiritual Science Church, 16th & Cleveland Ave.; Pastor Goldie Rayburn. 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mrnard. 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck, 656 79th.

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sloggett; Sec'y, Mrs. F. Van Vleck.

xxx

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

xxx

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

xxx

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchione Harwood.

xxx

CHESTERFIELD—Chesterfield Spiritualist Camp, noted mental and physical mediums on the camp grounds the year 'round; Modern "Western Hotel" accommodations; For hotel reservations and scance appointments, write Mable Riffle, Sec'y, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

ELKHART—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

xxx

EVANSVILLE — Union Spiritual Church, Third Ave. and Michigan Street; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first and third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

The Light of Life Sp'list Ch., Wayne Hotel, Blue Room; Sun. 7:30 P. M.; Pearl Lowe, Pastor.

xxx

GARY—1st Spiritualist Ch. of Gary, 2430 & 2432—West 11th St., Edna Hires, President; Sec'y, Reba Schallon, 228 Ellsworth Street.

xxx

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Hoyle.

1st Spiritualist Ch., 127 State St., American Legion Hall; Pres., Emma M. Paul, 4238 Sheffield Ave.

xxx

Indianapolis, Indiana

1st Sp'list Episcopal Ch., 119 E. Ohio St.; Pastor, Walter M. Marsh; Sec'y, Mary Crodian, 1532 E. 10th St.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Spiritualist Center Church. 214 South Arsenal Ave.; C. C. Driskell.

xxx

Lafayette, Indiana

First Spiritualist Episcopal Church, 535 South Thirtieth (30th) Street, Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

MARION—Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

xxx

MUNCIE—1st Spiritualist Ch., 102½ N. Walnut St.; Donald H. Lambert.

xxx

RICHMOND — The Independent Sp'list Ass'n in Indiana, 115½ N. 14th St.; Pastor, Rev. Jessie N. Young.

xxx

SOUTH BEND—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

TERRE HAUTE—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

DAVENPORT—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

xxx

DES MOINES—The Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C. Bryant, 617½ W. 14th St.

KANSAS

KANSAS CITY—1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

xxx

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

KENTUCKY

PADUCAH—Psychic Study Club (Kingdom Spiritualist Church) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service and Wednesday evening class conducted at pastor's, Rev. Walter R. McNeil; residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sunday, 8 P. M.; Rev. Harre C. Milesi, 153 Hemenway St., Boston (15)

Universal Science Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 168 Dartmouth St.; Services: Sunday 8 P. M.; Study classes: Tues., Thurs. & Fri. 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor. Rev. John E. Reese; Ass't Pastor, Rev. Josephine Gilbert.

xxx

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St., Charles E. Lyons.

xxx

CAMBRIDGE—First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

xxx

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

xxx

HAVERHILL — Universal Church of The Master, Inc., U.S.W.V. Hall, Court St.; Sunday 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

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LYNN—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.), Wed. 7:30 P. M.; Sun. 3 & 7 P. M.; Financial Secy. Agnes Winstanley; Pres. Della Davis.

xxx

MALDEN — The Christian Spiritual Ch., Washington St.; Mrs. C. E. Aldrich.

xxx

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

xxx

SALEM—The 1st Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Heneberg.

xxx

WORCESTER—First Spiritual Church, 35 Oread St.; Services Sunday 3 & 7 P. M.; President, Joseph W. Miller; Secretary, Dorothy W. Bolin, 11 Jenkins St., Worcester (2) Mass.

MICHIGAN

BATTLE CREEK—First Spiritualist Episcopal Church of Battle Creek; Carpenter's Hall, Sunday 7:30 P. M.; Glenn R. Brenner, President.

xxx

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

xxx

COLDWATER—Coldwater Sp'list Temple, 52½ W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Jean Peattie, Sec'y.

First Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Marie Milliman, Sec'y.

Dr. Robert Jensen Memorial Church, 2024 Linewood Ave., Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac. Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

xxx

EATON RAPIDS—Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

FLINT — Spiritualist Episcopal Church, 733 South Eaginaw St., Noah Rice.

xxx

GRAND RAPIDS—First Church of Truth, 26 Shelby St., S. W.; Francis Fox, Pres.

xxx

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

LANSING—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg.; Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Spiritualist Church of Truth, 1143 Spring Street; Harry Rogers.

Spiritual Fellowship, 187 East Grand Ave., Wm. R. Aldred, D.D.

xxx

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

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PONTIAC — First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

JOIN A SPIRITUALIST CHURCH

JOIN A SPIRITUALIST CHURCH

PORT HURON—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson, C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

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St. Louis, Missouri

Bright Star (Spiritualist) Science Church, 3660 Castleman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Soul Science Sp'list Ch., Sheraton Hotel, Pine Room, Lindell Blvd. & Spring St.; Sun. 7:45 P. M.; Iona Brandt.

Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M., Ida F. Eggers.

St. Ann's Spiritualist Episcopal Church; 5862 Delmar; Sun. & Tues. 8 P. M.; Friday 2 P. M.; Rev. Bernice F. Bennett, pastor, 1624 Belt Ave., St. Louis (12).

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave., Robert C. Kroll, Conductor.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts., Sun. 3 P. M.; Rev. Emma Bell Roney, Dr. Charles Rohlfing.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

NEVADA

Las Vegas, Nevada

First Spiritualist Church of Nevada, 203 North Ninth St., William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass Street; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

ATLANTIC CITY — Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

xxx

CLIFTON—Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

xxx

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

ELIZABETH—1st Sp'list Ch., 31 Rahway Ave.; Sun., Tues. & Thurs. 8 P. M.; Allen Lynd.

xxx

JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

LONG BRANCH—Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Lowela Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.

xxx

Paterson, New Jersey

First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Eizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.

xxx

RIVERTON—First Spiritualist Ch. of Universal Science, 412 Main St., Sunday 2:30 P. M.; Rev. Emma M. Munch; Phone: Riv. 9-0306.

xxx

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeanette Warner; F. Palmer Gibson.

xxx

UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

WEST ENGLEWOOD — John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Marie Louise Gallo.

NEW YORK STATE

ALBANY—1st Sp'list Ch., Hotel DeWitt Clinton; Sun. 8 P. M.; Alice Hughes; Wed. & Thurs., Eve. at 119 State St.

xxx

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

xxx

Brooklyn, N. Y.

Christ Spiritualist Church, 987 Halsey St., near Broadway) Tues., Wed. & Thurs. 2 8 P. M.; James M. Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun & Fri. 2 P. M.; Mrs. K. Gressinger.

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Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.): M. Burgan. (Phone: CLeveland 7368).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.

Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy, 62 College St.

Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.

First Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.

Spiritualist Church of Life, (N.S.A.) Trinity Temple, 34 Elam St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Spiritualist Church, 15 Norwood Ave.; Advanced Class, Monday 8 P. M.; Beginner's Class Wednesday 2 P. M.; Services Friday 8 P. M.; Rev. Vivian Davis.

Unty Spiritualist Ch., Fillmore & LeRoy; Sun. 8 P. M. (1st Sun. Mediums' Day) 4th Tues., Activities; Eva Salsfelder.

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EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple), Eva Bostwick.

xxx

FAYETTVILLE — "Wayside Spiritual Church" of Manlius Center; R.F.D. No. 2, Luania Caley; Mrs. Louis Ferris, Secretary.

xxx

FREEVILLE — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

xxx

Long Island, N. Y.

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. 'Phone: VIrginia 3-5979.

RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

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LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

xxx

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sunday 7 P. M.; Monday 7:30 P. M.; Wed. 2:15 P. M.; Friday 7:30 P. M.; Rev. Olive Kruger.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 8. Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpin, Broadway at 34th St., Sun., 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St., Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sunday, 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M. Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall. 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Loew's Lincoln Sq. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury. 'Phone: TRafalgar 78429.

Occult Science Society, Inc. Meetings held Second & Fourth Friday each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'lists' Ch., 42 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.: (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.

Ch. of Spiritual Revelation, 27 W. 130th St.; Sun. 11:30 A. M. Worship & Healing; Sun. 7 P. M.; Wed. 8:30 P. M.; Samuel S Heylaiger; D. W. Russell, Sec'y; Phone, Edgecomb 6-8386.

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NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

xxx

Rochester, N. Y.

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Church, 1101 East Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Spiritualist Ch., (I.G.A.S.) 14½ Monroe Ave., Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.

xxx

CHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

xxx

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

Independent Spiritualist Ch., Y.W.C.A., Room 3; Hazel Allen; Marian Knowles; Sec'y, Wilma Whiting; Pastor, Helen Warner.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. P. M.; Ida C. Robison.

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UTICA—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

riendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

rogressive Spiritual Ch., Red Room, Portage Hotel; Della Saxton, 514 Brown St.

xxx

CANTON—1st S'list Episcopal Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

xxx

Cleveland, Ohio

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.

Spiritual Science Ch., 1957 E. 59th St.; Rene Hunt.

Universal Ch. of Truth, Bank Hall (Cleveland Trust Bldg.) cor. W. 101 st St. & Detroit Ave.; Bertis H. Cunningham, 7500 Euclid Ave.; Phone ENdicott 1250.

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

xxx

Columbus, Ohio

The Congregational Spiritualist Association, 187 South Sixth St.; Sunday & Wednesday 7:30 P. M.; Wednesday 2 P. M.; Rev. A. A. Hamilton, President, 29 East Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

First Spiritualist Church, 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 768 Dryden Road.

1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.

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DAYTON—Central Spiritualist Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

FREMONT — 1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Slocombs; Sarah Biddulph, Toledo.

xxx

KENT—1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

xxx

MARION—Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

SANDUSKY—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

xxx

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

First Spiritualist Episcopal Church, 630 Western Ave. (at Field) Sunday 7:45 P. M.; Charles Holmes, President; Fred L. Felix, Minister.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Peace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

xxx

WARREN — Christ Universal Sp'list Ch., 174 N. Park Ave., P.H.C. Hall; Sun. & Thurs. 7:45 P. M.; Mildred Johnson.

xxx

Youngstown, Ohio

Spiritual Mission, 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Grombacher.

First Spiritualist Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

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Oklahoma City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblem, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 South Harvey; 'Phone: 62-3488.

Tulsa, Oklahoma

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Cheyenne Street; John H. Cuddy.

OREGON

OREGON CITY—First Spiritual Religious Association of New Era (Canby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.

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Portland, Oregon

1st Spiritualist Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. service; President Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual and Psychic Research Temple, 5637 N. E. 41st Ave. (1½ Blocks N. of Killingsworth Blvd.); Sun. 7:30 P. M.; Luella M. LaValley, Pastor; Sec'y, Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor Street; Second and Fourth Sunday, 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

xxx

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—Psychic Group and Healing Center, 301 Priscilla Street; Harry E. Brittenburg.

xxx

BETHLEHEM—Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

xxx

CHARLEROI—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

xxx

NEW CASTLE—Spiritualist Ch. of Truth. McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

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Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

First Association of Spiritualists, N.E. corner of Master & Carlysle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz, Pastor; Elizabeth H Phillips, Sec'y, 3252 Longshore Ave., Phila. (24), Penna., Phone: STevenson 4-0577.

Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

Universal Progressive Sp'list Truth Center, 905 S. 16th St.; Alfred Gaither.

xxx

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

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READING — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

xxx

WESTFIELD—Spiritual Guidance Center; Harry E. King.

xxx

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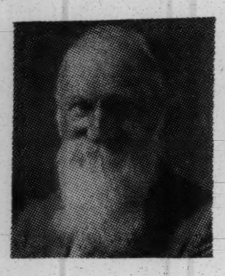
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DUTCH SCIENTIST SAYS HE HAS PROVED SURVIVAL

After Translating A Book That Attacked It

By DR. FELIX ORITT
Editor-in-Chief "SPIRITSCHEBLADEN"

As a young engineer, trained in natural science and brought up in orthodox Christian surroundings, I learned to look upon Spiritualism as a superstition, unworthy of a serious, intellectually trained human being. But if we are to fight a form of superstition, we should know its strongest points, and so I began to study the works written by *A. R. Wallace, Sir William Crookes, C. F. Varley,* and later those by *Prof. Hyslop* and several other well-known scholars. The arguments in favor of Spiritualism proved to be irrefutable. No question about deceit or superstition.



Dr. Felix Oritt

Tough Opponent

Later, I got in touch with another trend of criticism or source of doubt, viz. with the advocates of an animistic explanation of the phenomena which Spiritualists bring forward. I happened to come across Thomson Jay Hudson's "*The Law of Psychic Phenomena.*" This book is exceptionally clear, and was written with a great knowledge of facts, and with persuasion.

It got such a hold upon me that I translated this American work. Hudson ascribes all so-called occult phenomena, including those of Spiritualism, to the properties and action of our so-called "subconscious mind", which he calls "*subjective mind.*"

But in spite of his persuasion and sagacity, he appeared to me *not* to be able to explain from the subjective mind of people still alive all the phenomena that pointed to the influence of the surviving personal consciousness of persons that had formerly lived on this earth plane.

Certain As Science

To me the truth of the survival of our self-consciousness after physical death has been proved as certainly as any thesis in natural science, which no scientifically trained person doubts any longer.

But here is a peculiar thing: having grown older and ineradicably convinced of the truth of Spiritualism, I am now viewing such evidence from a different angle. I still see it as being of very great importance, it is true, for those who seek and doubt; but for those who have found conviction, it occupies a secondary place.

I still do feel the full value of a scientific way of looking at Spiritualism, togteher with its spiritually constructive tendency, which after all has the greater value. For man can only grow happy through ennoblement, and when striving for it he will find that the religious and ethical truths of Spiritualism are most helpful.

But a scientific mode of viewing has the great usefulness of giving light on so many questions arising within us concerning life hereafter; about the conditions in which the Spirit may then find itself; about the possibilities of evolution hereafter; about the capacities of the surviving spirit; about the relations between those that have passed, and those still on this earth; about the numerous questions which occupy our thoughts more and more, as we ourselves draw nearer to the transition.

In regard to all these questions there are many conceptions, much confusion of thoughts, while an erroneous explanation of the phenomena of the seance room and the communications received, may increase that confusion. and now I think that a calm, scientific interpretation of this entire confusing mass of information may greatly contribute to enhancing the blessing which Spiritualism has brought to mankind.

If kind Spirits on the Other Side take the trouble to bring comfort, encouragement, and spiritual upliftment to those still on the earth plane, it is a duty of gratitude for us to do all we can to elucidate all this for the sake of those who receive them. This seems to me to be a glorious task of the scientific practice of Spiritualism.

In India They Keep It Secret

(Continued from Page 5, Col. 3)

tion of some well-known Mediums in Europe and America. It is news to them that we can hear the voice of spirits, see them with our eyes, touch them with our fingers, and obtain spirit photographs as well.

We get personal experience of the Phenomena in our visits to Europe, and testify to their genuineness. But this is not enough for others. It is highly desirable to educate the people about such Phenomena so that they may easily understand this Grand Truth. But it can only be done with the help of proper Mediums right here in India.

They Have Evidence

The Knowledge is very slowly, though gradually permeating the masses. The strength of the Movement is not to be judged by the number of public associations alone, but by the great number of home-circles, which are being held all over the Country. I meet innumerable persons who have obtained true Communications in such experiments. For various reasons, they do not wish to come into the limelight, but all the same they are quite convinced of the Truth of Spirit-Return.

Above all, the need of many Public Mediums in India is great. When that need is met, then and then alone can the splendor of Spiritualism be added to the basic spiritual culture of Mother India.

NEW CHURCH AT FRESNO



Psychic Observer

Rev. Janet Stine Wolford, President and Founder of the Church of Revelation, Inc., announces the opening of the *Church of Revelation No.* 10 in its new location at the Danish Brotherhood Hall, corner of Yosemite and Voorman Streets, Fresno, California.

Dedication services were conducted by Rev. Wolford who will be in charge of all meetings at the church. Spirit greetings were given by Rev. Bessie Williams, Rev. Minty Murry Kruse and the pastor.

Healing was administered by Rev. Hedenskog and co-workers. Each week a special service will be conducted in healing to anyone in need of spiritual help.

Previous meetings have been held for the past two months in the A.A.C.C. Building at the corner of Van Ness and Tuolumne Streets The Church of Revelation was first opened in February, 1946, and held services at 245 No. Calaveras Street. *Rev. Minty Murry Kruse* was appointed as pastor in charge, and for a year she held this office. Due to ill health, she resigned. Rev. Dollie Thuness of Los Angeles was then appointed, holding office for one year. She resigned to re-open under her own church charter.

Letters and personal requests were made at the Mother Church of Revelation to reopen the branch church at Fresno After many months, arrangements were made for *Rev. Wolford* to conduct regular weekly meetings, classes of instruction and private consultation.

Meetings will be held each Wednesday evening at 7:30 P. M. at the new location. All faiths are cordially invited to attend.

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(P-252)

The Phantom Lady Defied Man with Gun

By
EVELYN F. HAMILTON

The following incident occurred some 70 years ago on a big ranch about 50 miles north of San Francisco. This was owned by the Honsinger family consisting of a father, mother and three children; a boy and two girls. Adjoining this ranch was a dense woods. One night there emerged from this, a phantom lady. She was beautiful, had long flowing hair and was attired in white. She came across the creek up through the fence and into the ranch yard repeatedly waving her right hand and arm in a sweeping backward gesture towards the woods. Then she returned from whence she came.

She appeared many times. All members of the family saw her through the windows of the house. Soon word of her nocturnal visits spread and people from far and wide came to see her; but they were so frightened by the apparition that they would not go outside he house when she appeared.

"I'll Fix Her"

As the phantom lady continued to come, people from the nearby town determined to try and solve the mystery. They came en masse to the ranch one day using every possible conveyance to get there. Those who could not ride walked the long distance. On their arrival one young man loud in bravado said: "*I'll fix her.*" When evening came he and another young man went out into the yard with a gun, awaiting the phantom lady's arrival.

The house was crowded with people looking out of every available window. Someone excitedly cried out: "*Here she comes.*" Out of the woods came the phantom lady waving backward towards the woods, as was her custom. As she approached, the young man fired at her, but she kept on coming. He was so frightened he dropped the gun and fell over a nearby wagon tongue. His companion ran into the house. Turmoil prevailed within. The phantom lady returned to the woods.

Murder Unsolved

When the hysteria was quieted, the people decided to send to San Francisco for a Spiritualist medium to solve the mystery. He came later and told the ranch owner that the phantom lady had been murdered in the nearby woods and she was trying to convey this message to them. After the medium's visit she never came again. The murder was not solved to the narrator's knowledge.

* * *

FOOTNOTE: This actual experience was related to the writer by a lady who was at this ranch many times. She was a personal friend of the family and went to school with the children.

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Number Two Hundred Fifty
February 10, 1949 **15c Copy**

THE BIBLE IS FULL OF SPIRITUALISM

By HUDSON TUTTLE

Spiritualists who would prove their faith by the Bible will find that it furnishes the strongest evidence. From Genesis to Revelation the nearness of the spirit world and the inter-communion of spirits and mortals runs like a golden strand through all its pages.

Not only spirit communion, but every phase of the manifestations distinctively known as Modern Spiritualism is represented on many occasions, often hundreds of years apart.

This similarity of expression shows that the same psychic laws held then as now, and there has been no change.

Angels Are Spirits

Spiritualism furnishes the key whereby the mysteries of the Bible and its miracles are explained with a clearness commentators have not been able to attain for want of the knowledge it furnishes.

Though angels are understood to be special creations, and spirits to have ascended through mortal bodies, the words are used by the writers of the Bible as interchangeable, as shown by the following passages:

"Yea, while I was speaking in prayer, even the man Gabriel whom I had seen in the vision." Dan. ix. 21. He previously says that this spirit "*stood before me as the appearance of a man.*" Chap. viii. 15. "*He maketh his angels spirits.*" Psalms civ. 4.

Luke places departed spirits on a level with angels, xx. 36: "*Neither can they die any more, for they are equal unto the angels,*" *etc.*

When Peter Knocked

The terms are indiscriminately used: "And as Peter knocked at the gate a damsel came to hearken —then said they, It is his angel" (spirit). Acts xii. 13-15. "I am he that liveth and was dead, and behold I am alive for evermore." Rev. i. 18. The soul of man separated from his body. Matt. xiv. 26; Luke xxiv. 37.

Obsessions by Evil Spirits

"And it came to pass on the morrow that the evil spirit from God came upon Saul." I. Sam. xviii. 10. Mark i. 12-13; Eph. vi. 12; II. Tim. ii. 26; Matt. iv. 24; viii. 16-28-33.

Spiritual Body

"There is a natural body and there is a spiritual body." I. Cor. xv. 44.

Physical Manifestations

The angel unloosed Peter from chains in prison: "When they were past the first and second ward they came to the iron gate that leadeth into the city, which opened to them of his own accord, and they went out." Acts. xii. 7-10.

"And when he came unto Lehi the Philistines shouted against him, and the spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." Judg. xv. 14.

A fine physical manifestation is recorded in Ex. xiv. 24-25, where the Lord "took off the chariot wheels" of the Egyptians. "An angel went before them in a pillar of cloud." Ex. xiv. 19. The moving of a table now is represented by an angel rolling back the stone from the door of the sepulchre. Matt. xxviii. 2.

Inspiration In Mediumship

"For to one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit." I. Cor. xii. 8. "And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Ezek. ii. 2. "To whom hast thou uttered words, and whose spirit came from thee?" Job. xxvi. 4.

Speaking In Tongues

"To another divers kinds of tongues; to another the interpretation of tongues." I. Cor. xii. 10. "And they were filled with the Holy Ghost, and began to speak with other tongues, as the spirit (which controlled them) gave them utterance." Acts ii. 4. "If any man speak in an unknown tongue, let it be by two or at most by three, and that by course, and let one interpret." I. Cor. xiv. 2-27.

If there was no interpreter they were to keep silent, for "the spirits of the prophets are subject to the prophets."

It appears that they had a great deal of trouble in the meetings or Paul would not have cautioned them to have all things "done decently and in order."

Clairvoyant Appearances

An anged appeared to Hagar, Gen. xvi.; three came to Abraham so perfectly materialized that "they did eat," Gen. xviii.; and again to restrain him from sacrificing his son to Lot, chap. xix.

An angel wrestled with Jacob, xxxii. 24; an angel spoke to all the people, Judg. ii.; came and sat under an oak and talked to Gideon, Jud. vi.; to Monoah, xiii.; the spirit of Samuel conversed with Saul, I. Sam. xxvii.; an angel came and fed Elijah, I. Kings xix. 5-8; protected the three Hebrew children from fire, Dan. iii.

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Psychic Observer

Rev Irene H. Pike and *Rev. Marcella J. Wollersheim*, pastors of the Haven of Divinity Chapel, Inc., of Milwaukee, Wisconsin, 2136 N. 40th St., Milwaukee 8, Wisconsin. Church services are held every Sunday evening at 8 P. M., in the Republican Hotel, 907 N. 3rd St.

Rev. Pike, founder of the Church, has served Spiritualism for 20 years. She is an ardent worker and teacher of its philosophy, phenomena and science. Rev. Pike is nationally known and has served churches in Wisconsin, Illinois and Indiana.

Rev. Wollersheim, according to Myrtle R. Petereo, church secretary, is one of the youngest ordained Spiritualist ministers in the state. She is a lecturer and mental medium.

An angel appeared to Joseph in a dream. Matt. i.; Moses and Elias appeared on the Mount, Luke ix.; an angel appeared to the two Marys at the sepulchre; to Zacharias, Luke i.; to Mary, Luke i.; to the shepherds, Luke ii. to Mary Magdalene, John xx.; opened the prison doors, Acts. v.; to Cornelius, Acts x.; to Peter in prison, Acts xii.; to Paul in "vision," Acts xvi. and xxvii.; and in Deut. iv. 12.

A "materialized" book was shown, Eze. ii. 9. Joshua saw and conversed with a spirit who held a drawn sword in his hand; Josh v. 13.

And in Amos it is said the "Lord stood upon a wall made by a plumb line with a plumb line in his hand," also showed Amos a basket of fruit, and again himself standing upon the altar. Amos 7, 8 and 9.

The Lord (a spirit), plumb line and basket must have been materialized Samuel appeared "covered with a mantle." I. Sam. xxviii. 14.

A spirit appeared to Daniel "clothed in linen, whose loins were girded with fine gold." Dan. x. Feeding the multitude of 5,000 on five loaves and two fishes. Luke ix. 12-17. Making wine at the marriage feast. St. John ii. 1-9. And, lastly, the several materializations of Christ after the crucifixion.

Trance

"How he was caught up in Paradise and heard unspeakable words which it is not lawful for man to utter." I. Cor. xii. 2-4. Like all those who have fallen into trance, he did not konw "whether in the body, or out of the body." "Which saw the vision of the Almighty, falling into a trance, but having his eyes open." Num. xxiv. 16.

Ministry of Angels

"And the angels ministered unto him." Mark i. 13. "And the angel of God called to Hagar out of heaven," when she was deserted in the wilderness. Gen. xxi. 17. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalm xxxiv. 7. "For he shall give his angels (spirits) charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Psalm xci, 11-12; Matt. xxvi, 53; Acts v. 19 and viii. 26-39. A man (spirit) appeared to Paul and told him to "come over into Macedonia and help us." Acts xvi. 9.

"Are they not ministering spirits, sent forth to minister for them who shall be heirs to salvation?" Heb. i. 14. Paul had a clear understanding of spiritual agencies. "Likewise the spirit also helpeth our infirmities." Rom. viii. 26.

Direct Spirit Writing

On the walls of Babylon: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace, and the king saw the part of the hand that wrote." Dan. v. 5.

David received the plan of the temple from a spirit: "And the pattern of all he had by the spirit, of the courts of the house of the Lord" David gave to Solomon. I. Chron. xxviii. The 19th verse says: "All this said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

"There came a writing to him (Jehoram) from Elijah the prophet." II. Chron. xxi. 12. These prophecies apparently were written by the spirit controlling Elijah.

Levitation

"And when they were come up out of the water, the spirit of the Lord caught away Philip and the eunuch saw him no more — but Philip was found at Azotus." Acts. viii. 39-40. The meaning intended evidently is that Philip was transported by spirit power. This is clearly expressed in Ezek. iii. 14: "So the spirit lifted me up and took me away."

And more explicit, viii. 3, "And he put forth the form of an hand, and took me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." I. Kings xviii. 12. "The spirit of the Lord shall carry thee wither I know not." Elisha causes iron to swim. II. Kings vi. 6. Christ walked upon the sea. Mark vi. 49.

Clairvoyance

"Come, see a man who told me all things that ever I did: Is not this the Christ?" John iv. 29. Stephen, "being full of the Holy Ghost," Acts vii. 55-56. "Behold I see the heavens opened and the son of man standing at the right hand of God." Paul was clairvoyant. Acts xxvii. Samuel is consulted as a seer by Saul. Sam. ix. 10 to 20.

Clairaudience

"And he fell to the earth, and heard a voice saying unto him: Saul, why persecutest thou me? And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts ix. 4, 7. The apostles heard the voices of Moses and Elias on the mount. Matt. xvii. 3, 5.

Also Rev. i. 10. "Now the Lord had told Samuel in his ear a day before Saul came." I. Sam. ix. 15-16. Peter hears a spirit voice. Acts x. 13. See Zech. i, 9, 13; ii. 2, 7; v. 5, 10; vi. 4. Job is addressed by a spirit, iv. 15-17.

Dreams, Visions

Often spirit messages can be given during sleep that cannot be during the most positive state of waking. "Then was the secret revealed to Daniel in a vision." Dan. ii. 10. See Matt. i. 20; ii. 12; Acts ix. 10; x. 3. Gen. xii. 7; xv. 12; xx. 3, 7; xxxi. 24; Judg. vii. 13; Num. xii. 6; Deut. ii. 1-3; iv. 10, 18; Job. xiv. 13; vii. 14; xxxii. 8; I. Sam. xxviii. 6; Isa. xxix. 8; Dan. ii. I; iv. 18; Jer. xxvii; Joel ii. 28; I. Cor. xiv. 15. The entire

(Continued on Page 12, Col. 5)

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BRIGHTER AGE BEGINS IN 1965, SAYS THIS SEER

But Harder Times Ahead for the World

By JAMES CRENSHAW

Things are going to get worse before they get better — but they ARE going to get better, say the guides of Richard Zenor, noted trance medium of Los Angeles.

In fact, things are going to get better than they ever have been. They — *the material facts of life and the mental and spiritual forces of order, beauty and harmony* — are going to shape themselves into a true *Golden Age.*

Such is the promise of those who "see" ahead a little farther than most of us and report back and what they see. Although the future does look black, and the lowering clouds of an even darker storm appear to be enveloping us, their promise is that the turbulence is a part of the darkness before a brilliant dawn.

"That "Golden Age"

Some of these seers have spoken through Zenor of the bright hope for a more satisfying tomorrow.

They manifest the prophetic gift, which they say is given to all men to invoke as their wisdom and their need increase. They merely are in a position to see a little more clearly and with greater perspective from their better vantage point than most of us.

Teachers, speaking through *Richard Zenor* have, like many others, long predicted a *Golden Age* for the world.

There has been some difference of opinion as to how far away from our present day is this great era of peace, prosperity and enlightenment, but the Zenor teachers have for the past ten years or more spoken of 1965 *as the time of the beginning of the new age.*

Things of the Spirit

Although they say it will not be full upon us until after the beginning of the next century, the end of the period of great tribulation, of war, revolution and other man-made strife, will come around 1965.

Not only will there be a fuller understanding of the things of the spirit and the beginnings of a universal language and religion for all the world, but there will be unparalleled material progress with scientific advances that would appear fantastic even to our jaded imaginations.

Prospects of War

"POVERTY WILL BE ABOLISHED"—that is one of the most heartening of the predictions for the era after 1965. And, of course, as a prerequisite for a universal material supply for all there is also the blessed promise — *"NO MORE WAR."*

Will there in the meantime be another war?

The best answer to that is: Has there ever been an end to the last one?

I can remember with what dismay members of the Zenor classes received the statement back in the '30's that another great war was coming and — worse — that it would continue for about 25 years, starting in 1940; that is, the statement was repeatedly made that a general state of war, revolution and world-wide upheaval would continue from about 1940 to 1965.

Now having seen what a hollow thing was our victory in 1945, we begin to realize the significance of those earlier predictions of dark days and a plague of seemingly unremitting evil.

Black Period

We are now in the time of the black wave, the great disruptive cycle which marks the end of one age and the commencement of a new one, according to the Zenor seers.

Yet we are not to look upon this most trying period as producing only evil. It must also produce good, for, as Agasha, the chief teacher through Richard Zenor, puts it:

"The world is going through a process of elimination, a cleansing process, to prepare those who remain in the body for the time when they will learn to live together in peace and happiness."

Mighty Convulsion

We are engaged in the process of sloughing off the evil or "negative" forces, which represent a vast accumulation of all the errors we have piled up for thousands of years. In a last mighty convulsion, we must rid ourselves once and for all of the confounding evils of misunderstanding that have bedeviled man's progress for so long.

But whether there will be one great smashing, atomic-powered convulsion or a long-sustained series of somewhat lesser trials depends upon man himself, Agasha teaches. Nothing is finally fated. Mankind has laid out the path, but the road to catastrophic disaster is not inevitable.

Choice Is Free

Over and over, Agasha has emphasized the importance of individual and group responsibility — the importance and reality of free choices, limited only by our lack of spiritual enlightenment and the exigencies of our learning and growth.

Man makes his own destiny, but having laid out the broad outlines over many centuries of progress and apparently frequent retrogression, he is held by his own past acts and errors to a certain circuitous route, full of obstacles and challenges that must be faced and overcome if his spirit is to emerge a triumphant victor over the lessons of matter.

Not Inevitable

That all simply means that "World War III" is not inevitable, but it is likely if we do not see clearly the right turnings in our pathway and conquer our obstacles with understanding, rather than violence.

However, if the catastrophe comes, it will likely reach an explosion point around 1952 *and* 1953. *Such destruction as no man cares to prophesy would then follow. Meantime, the race for secret arms—not only atomic weapons, but death rays and chemical processes having incredible powers of destruction—will go on unabated, with unrevealed discoveries being made in this direction right now which would amaze the lay mind.*

Incidentally, say the Zenor seers, there soon will be found a satisfactory method of releasing atomic power without the use of uranium. *"STARTLING NEWS"* on this subject is promised in the near future. Much of the resulting power will be used for constructive purposes, and all rays will not be death rays. There will be new therapeutic methods of inestimable value which will come out of the research now in progress.

Control of Inflation

Of the coming year, one seer speaking through Richard Zenor said recently: "There will be a complete change for the American people in 1949."

Inflation will be better controlled, but there will also be the danger of some unemployment, it was stated.

President Truman will encounter increasing difficulties. In fact, it was said, the problems which will confront him during the time he is in office will be greater than those faced by any other president, including Franklin Roosevelt.

However, he is to be aided in his decisions by a "new leader," whose rise in the inner government circles has long been predicted by the Zenor prophets. The new leader will be "truly a gentleman," who at first will work with the president "behind the scenes." We are promised a "surprise" when his identity becomes known, but he will have considerable influence and be "very helpful to the American people."

White House Death

President Truman will also have his personal problems, it is predicted. He must beware of "cranks" who might endanger him. There will be a *"DEATH IN THE WHITE HOUSE*—meaning the official White House family.

Daughter Margaret is probably due for some distressing "agitation" (criticism) regarding her activities, according to a prophetic statement made through Richard Zenor on December 4, 1948.

The speaker went on to say that the death of an important government figure would involve the "postal authority." There will be "important news" about that department, it was stated.

Another specific prediction made on Dec. 4 had to do with an "uprising" in the southern part of the United States, revolving about a "scandal" there that "will not be very pleasant for the Southern people."

Stalin "Out of Picture"

What of Russia? This much was specific in the Dec. 4 *recording: Stalin will "not be in the picture" as far as the coming crisis is concerned.*

In fact, he is not in the picture now; he is not well, and "his time is limited." There will be "startling news" about him, and meanwhile, the Russian policies are being administered by those who have been close to him in the past.

At another point, the speaker stated that Stalin is "not long for this earth plane."

Nevertheless, Russia is pushing its arms production ahead of all other activities, the speaker said. Evidences of military preparations by the Soviet Union will be seen *"OVER ALASKA,"* he added.

In China, the outcome looked "very bad" on Dec. 4, as everyone then knew, but the speaker noted that the lives of both Chiang Kai-shek and his wife were in great danger.

But while Russian leaders plot their world revolution and lay their plans for dominating more and more territory, the "strange thing" will be a revolt in their own ranks.

In some countries that have adhered to the Soviet line, the revolt was already on but had not made general news Dec. 4, *according to the prophecies recorded on that date. Within the Soviet Union itself, revolt was also said to be brewing.*

In Berlin more serious "uprisings" were predicted.

The Palestine problem was far from settled on Dec. 4, according to the recording, and the war there, it was said, would resume.

Already involved in that conflict, Egypt would have other troubles, too. There would be "uprisings" in Cairo and Alexandria—a particularly "great" uprising in Alexandria.

The speaker of Dec. 4 likewise predicted a serious ship fire in the Atlantic with a loss of life "something like the Titanic.

All these forecasts of woe and tribulation were presented as slight indicators of the rising tide of trouble which had for so long been prophesied.

It all signifies that, as a world unit, we are going through the last throes and contortions of the elimination and cleansing process. And although this is true that these teachers who speak through Zenor cannot change but must work with the law, they seek to help men to purify the earth's psychic atmosphere by inspiring those who are willing and ready to receive their inspiration.

They seek to help us to cleanse our thoughts of base motives and fear-ridden complexes, all toward the end that the fullness of life may yet be enjoyed while we are still on this earth.

Revolt Said to be Brewing In the Soviet Union

LINCOLN WROTE SEANCE STORY

(Continued from Page 1, Column 5)

It is inconceivable that any contemporary of the White House, or any statesman of note in any other land should be a Spiritualist and not suffer politically for it.

Here is an instance of the open-handedness of Lincoln's Spiritualism. Mrs. Anna Chamberlain, of Milford, Mass., was an intimate friend of the Lincoln family, often visiting them at the White House. She wrote of one of those visits: "Now I had always been interested in the form of phenomena called Spiritualism, and since I was nine years old had been subject to what I feel have been spirit influences and often he (Lincoln) had made searching investigation of me to satisfy himself what the manifestations meant and their spiritual importance.

"President Lincoln, Mrs. Lincoln, Col. Cushman and myself were in one of the Lincoln living rooms at the White House one evening in the fall of 1863 when he asked me to play on the piano.

"I was not a musician, could only play chords as I sang, but under some conditions I was enabled to play very difficult music, and so as his invitation was equivalent to seeking Spiritualistic phenomena, I consented.

"As I played, Mr. Lincoln was seated on one end of the old-fashioned square piano with the others grouped beside me. As I played, the piano rose gently where he sat and gently rocked him. This was repeated several times and he was so intensely interested he said, 'That is wonderful, may I call Chase,' meaning Chief Justice Chase.

Ont the Piano

"Of course I said 'yes,' and the Hon. Salmon P. Chase was sent for and came. He sat on the other end of the piano, and Lincoln where he had before. Then, as I played, the piano rose as before, but alternately, first the end on whch Mr. Chase sat, and then the end where Mr. Lincoln sat. Then we sang and discussed what had occurred.

"I don't want you to understand that I was acting as a professional medium, or that my acquaintance with the Lincolns was based on mutual research in Spiritualism. He was, however, deeply impressed with anything that seemed supernatural or mystic and was deeply religious, with an intense desire for knowledge, so he was eager to learn what was to be kown through me.

"As a sequel to this experience, I may say he wrote for me after I had returned to Boston, and at my request, an account of what had occurred with the privilege of publication, and with that in view I gave that letter and others from those present to Mrs. Emma Hardinge Britten, editor of the Western Star, for her use in a book she was writing.

"These and other manuscripts of great value to me were burned in the great Boston fire.

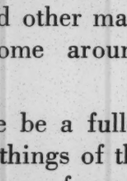
"I can further say that later, when on a visit to Governor P. Sprague and family at Canonchet, R. I., Justice Chase told of the same incident, corroborating Mr. Lncoln's letter."

Must Be Evidential

There have been many messages said to have come from Lincoln, and among them are statements couched in the Lincoln style. But it requires more than that to be evidential.

I was present once in London at a seance when a medium was entranced, and through him a spirit spoke claiming to be Lincoln. It certainly was a spirit because the machine was so placed and the controls so set that it could not work normally. Yet we at the seance watched the recording as it was made under trance control.

(Continued on Page 11, Col. 3)

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YOUR PHYSICAL BRAIN IS NOT YOUR MIND

By PAUL R. LOMAXE

Every living person is a Trinity consisting of a physical body, a soul and a spirit. (I Thes. 5:23) The soul is also called the Spiritual Body. *"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."* (1 Corinthians, 15:44.)

In modern literature the spiritual body is often called the etheric body. Consequently soul, spiritual body and etheric body are synonymous terms.

During earthly life the spiritual body, which is not a material thing, interpenetrates the physical body and animates it. What we call death is merely the spiritual body departing from the material body permanently.

Process of Death

Good clairvoyants have clairvoyantly witnessed the process of death. Shortly before death the spiritual body retreats from the extremities and moves slowly toward the head where it rises above the physical body. But it is still connected with the physical body by a magnetic cord which appears silvery to clairvoyant vision. It is referred to in the Bible as the *Silver Cord.* (Ecclesiastes, 12:6-7)

When the Silver Cord breaks the physical body is what we call dead, and it is beyond the possibility of resuscitation. Until the Silver Cord breaks there is always the possibility of resuscitation.

The clairvoyant Seer, Andrew Jackson Davis, was present at the death of a woman about sixty years of age who was known to be dying of cancer, and he wrote a long description of it in one of his books, which is reprinted in *Leonard's Higher Spiritualism* at pages 298-306.

He Saw a Halo

The medium, Hudson Tuttle, clairvoyantly witnessed a death and described it as follows:

"Slowly the spiritual form (spiritual body) withdrew from the extremities and concentrated in the brain. As it did so, a halo arose from the crown of the head which gradually increased. Soon it became clear and distinct, and I observed that it had the exact resemblance of the form it had left. Higher and higher it arose, until the beautiful spirit stood before us and the dead body reclined below. A slight cord connected the two, which gradually diminishing, became in a few minutes absorbed and the spirit had forever quitted its earthly temple."

As a Spirit Sees It

Similar descriptions of the process of death have been given by the departed from the other side. For example, John Pierpont who had been a Unitarian clergyman in earthly life, witnessed a death from the other side and, through the mediumship of Mary E. Longley the well known medium of former years, described it as follows:

"She is drifting out of the body; the silver cord is loosening its hold; the earth power is waning and the spirit body is forming for the change. A pearly vapor is gradually passing from the body; like a light mist, it collects around her head and rises upward. Now, the emanation increases in volume and in vibrant force and is issuing from the head. It is all condensing above the body, and gradually assuming the shape of a human form, till finally a complete resemblance to the woman on the bed is floating above."

Sir O. Lodge's View

Now, what is your mind? Is it your brain?

On this subject Sir Oliver Lodge has written:

"Mind utilizes and dominates matter; uses it for purposes of demonstration and achievement, employs it as a vehicle of manifestation, but it is a deadly mistake to identify thought and personality with an assembly of atoms. The brain is a pulpy mass of matter, mysteriously contrived so as to react to thought, to receive and transmit impressions; but the brain does not think, it does not plan, nor see nor hear.

"Only the mind does those mental things, and the brain is its instrument. Without it, and its nervous and muscular co-ordination, we should be powerless to move matter, and therefore powerless to speak or write or convey our impressions or express our thoughts."

Your *Mind* is not a physical thing—it is spiritual, and it inhabits your spiritual body. At your transition (so-called death) it goes along with your spiritual body or soul.

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OPINION

The Religion of Abraham Lincoln

The religion of the great American enigma, Abraham Lncoln, is again under discussion and examination in "Lincoln and the Preachers," by Dr. E. DeWitt Jones. A reviewer, whose remarks give no clue to the emancipator's real views, states in the "Christian Century":

"Lincoln's religion is a subject of perennial interest. It has been a field for much research, and for many extreme statements, both positive and negative, which research does not sustain. Whole books have been written about it . . . The main intention of this book is to present the record of Lincoln's specific relations with certain specific preachers—in fact, all of them that he had any close contact with. These facts are interesting in themselves, and they help to answer the larger question."

Without entering too closely into the controversy, it should be stated clearly that there is positive evidence for asserting that whatever Lincoln's views may have been, for or against, any creed or dogma, his religion was the simpler one of service as he saw himself fitted to render it to the human family through the American nation.

His Spiritual Food

It should rather be a matter for pride among those who love Lincoln for his humanity that he cannot, to this day, be closely identified with any one church, but rather that he took spiritual sustenance from any source he could find.

And we, as Spiritualists, are especially grateful that he discovered, in the powers of mediumship and the ministry of spirit—some of them American patriots — that comfort and guidance which is available to all who seek it in their hour of need.

The evidence for the Spiritualist activities of Lincoln are as well authenticated as any other non-political aspect of his life. The Emancipator, as we show elsewhere in this issue, even wrote for a medium, a friend of the family, an account of a seance in which he took part.

Secrecy of Statesmen

This frankness on the part of a president of the United States is in striking contrast with the secrecy with which many modern statesmen clothe their interest in the workings of the spirit. The writer of this article knows of the interest of some statesmen, but for reasons which they do not give, they hide the facts, and we are allowed to publish them only after their death.

But perhaps it was this lack of subtlety, this openness of nature, which gave Lincoln his strength and drew towards himself that power which is of the spirit alone. His simplicity is attested in a host of anecdotes, in the clear eloquence of his noblest utterances, and in the unaffected nature of his private life.

The reviewer in the "Christian Century" quotes from the book under consideration an account of a sermon preached in Lincoln's law office to him alone. At the end of the sermon Lincoln said: "Elder, that is all very plain. I like that. It is sensible."

Again the case for simplicity is exemplified in a further but well-known quotation of the president which is wholly characteristic of his outlook on all questions:

"The preachers have preached and talked this "miraculous conversion" and such other, to me, very absurd theories of religion, and given such contradictory explanations of the Bible, that I have honestly at times doubted the whole thing."

Other Rulers Believed

Yet there is nothing in this life and work of the Man from Illinois to indicate that he did not adhere strictly to the Golden Rule which is the fundamental of all religion.

That he was reinforced by his Spiritualist experiences is without a shadow of doubt. Of his interest in that work to the end of his days there is also abundant record. The wonder is not that he was so interested in Spiritualism but that his life and example did not spread this truth wider and deeper in the nation.

But there are parallel experiences among statesmen and rulers. The father of Queen Victoria was, to some extent, a Spiritualist. His interest evoked not the slightest opposition in an age of religious intolerance and bigotry.

Queen Victoria herself was a practicing Spiritualist for many years, seances being held regularly at Buckingham Palace with her Highland ghillie, John Brown, as the medium.

Medium to Queen Victoria

It was alleged at the time that Brown was her lover, but the prosiac fact was that he was chosen as her medium by another medium, Arthur J. Lees, who had given the queen evidence of the survival of her beloved Albert. And who can tell what part the "dead" Albert played in a drama of British Empire?

The veteran Spiritualist has read to the point of weariness of the interest in this subject by statesmen like Gladstone and others. We wish only to make the point that men of the calibre of Lincoln found this thing true and practiced it, and thereby were encouraged in their real religion, which was service.

Truth is not established, as some think, by the counting of heads, but by changes in the hearts of the peoples of the world.

That is our mission — to change thought until all materialism is gone from the earth. Then men and women everywhere can begin to live in the likeness of the spiritual world whence they came and to which they will return the better for this pilgrimage on earth.

This was true of Lincoln; it is true of every soul on earth now and forever.

The Warning of Abyssinia

(Continued from Page 10, Column 5)

The message itself was evidential. It forecast that if the Italian attack, just begun on Abyssinia by Italy, was allowed to develop. it would spread to the yellow man, then the white men and finally engulf the greater part of the people of the world. That prophecy was fearfully fulfilled.

Also at that time, it was claimed that Lincoln was concerned in the welfare here on earth of an American business man, whose interests were safeguraded in a peculiar message recorded through the same dictaphone.

Hannen Swaffer, the famous British journalist, has written of his communication with Lincoln, and there have been many others.

What remains true is that Lincoln was a Spiritualist in the land in which it was re-born, a fact that should not be without significance for Americans.

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"Leslie Flint Convinced Me"

(Continued from Page 4, Col. 5)

way to nearby Hendon airfield. Then, very faintly:—

CLIFF: "Peter." "I love Peter, give my love to Peter."

Another pause.

CLIFF: "Brother — Rog: give my love to Rog."

(*The use of the full "Peter" and the shortened "Rog." for Roger were startlingly correct.*)

L. C. B.: What about your boat —it's a bit difficult to look after. What shall we do with it?"

Cliff: "Oh, I don't know Daddy."

JOAN: "Would you like us to kep it for you?"

Cliff: "Yes, that would be nice."

CLIFF: "Bat - -"

L. C. B.—"Which bat?"

CLIFF: "Cricket bat — have you still got it?"

JOAN: "Yes, — we have kept that."

Somewhere in these remarks Joan had used Cliff's name. It was not adduced any other way.

CLIFF: "No memorials — it's not necessary. I saw what you did with the ashes. I was there."

After cremation, the ashes were strewn on a rose bed.

CLIFF: "It was my spine, you know, and my legs were paralyzed. But I'm all right now."

JOAN: "What do you do all the time?"

CLIFF: "Oh, I have my interests. I have my music."

JOAN: "Is Dorothy there. Does she want to send a message to her mother?" (Our friend's daughter.)

CLIFF: "Yes, but I haven't finished yet!"

JOAN: "Well come again and again and talk."

CLIFF: "Yes, please do—can you come before you go on your trip, we'll have a good old chinwag then. Oh yes, you're going to America, to New York.

Nothing happened for some time, then very faintly Cliff whispered "Gramophone."

Leslie Flint stirred in his chair and in a cool, matter of fact tone said "I think they must mean more music — the power may be sinking." He restarted the phonograph, and after a couple of bars, Cliff spoke again.

CLIFF: "Instruments — what did you do with my instruments?"

L. C. B.: "I've got them safe."

JOAN: "Do you want Peter and Rog. to have them?"

CLIFF: "Ye-e-es."

I thought there was a tinge of doubtfulness in this, as if he were still possessive of them.

Shortly after the remarks about "No memorials" I had said there was one thing we had done in his memory, something we had given to the school.

L. C. B.: "Can you tell me what it was we gave the school in your memory?"

CLIFF: "Plate — brass plate?"

We had his name inscribed on a small brass plate to fix on the box of the sextant.

L. C. R.: "Yes, but what was the actual thing?"

CLIFF: "Oh! — you are an awful doubter Daddy!'

L. C. B.: "No, but this is a big thing to me, and I want undeniable proof. You ought to be able to tell me, and I want undeniable proof. You ought to be able to tell me what it was I gave to the school?"

CLIFF: "Instrument?"

L. C. B.: "Yes — but what instrument?"

CLIFF: "Instrument for teaching."

We couldn't get any nearer than this — and on reflection I realize there are quite competent reasons. The sextant was never actually his. I had only judged it to be the one he thought nicest. I had several, and he could have had no special attachment to it . . .

He went on to ask about his clock, and he knew I had acquired a fine, big, ship's compass. He asked about his books. He could not tell me what I had done with the clock.

In the conversation about our American visit I had said what a pity it was we couldn't take him with us.

They Graduated from the Morris Pratt Institute



Psychic Observer

These five graduated from the celebrated Morris Pratt Institute in its early days, and were honored by being placed on the Teachers' Roll. They are TOP—MOSES HULL, an authority on Spiritualism in the Bible, and LODEMA S. WEAVER. LOWER—MISS HULL, PROFESSOR ANDREW I. WEAVER and MATTIE HULL.

CLIFF: "Oh! — I'll be there with you — I can go anywhere you know, anywhere I like." He also asked me about his telescope, which I told him I had kept safe in a drawer.

This conversation carried us over about 25 minutes. It ended without indication — just no further remarks from Cliff, and no replies when we called after Mickey.

Our friend said it was most unlike Mickey to go off without saying goodbye.

Flint seemed to think Cliff had done very well indeed for a first effort, and that his voice would strengthen with practice.

Searching for conviction in the foregoing, enough could be found in something known only to me, in the *way* he spoke, as well as the voice which was exactly and in every detail how he spoke to me in the hospital, in a week voice, breathing out single keywords first, then pausing for breath and strength to amplify them into a skeleton sentence.

I could have imagined myself back in the hospital, listening to him as I did in the hours before he took to morsing when his strength failed and he could whisper no longer.

Could there have been anything fake?" I make no apology, not even to myself, for asking this, because Leslie Flint himself plunged, as if by long habit, into the topic, remarking that he knew nothing about us, that he did not know who we wanted to contact—Mother, brother, sister, father, daughter, friend — any one of a dozen different connections.

He told us of all the different types who came, ranging from the earnest believers to the rudely incredulous, including some frankly offensive types, and some who had literally to be dragged there by their convinced friends.

They came from the remotest corners of the British Isles, even from Sweden and other countries.

I suppose anyone's mind will wander to the Harry Hemsleys and Edgar Bergens of this world when considering the fairly easy imitating of voices, but I cannot think of any system whereby the verisimilitude of the *content* could have been faked. No system of collusion would seem possible, and no other system of collecting information would have been economically sensible, even if it had been practicable, which I am positive it wasn't.

I accept it. I am a hard-headed old seagull, and even though the truth seems too fantastic to believe, the evidence allows of no other conclusion.

The Bible Is Full Of Spiritualism

(Continued from Page 9, Col. 5)

Book of Revelation is professedly the utterance of one in trance.

Speaking Through Trumpets

Exo. xix. 13, 16, 19; Rev. i. 10.

Healing at a Distance

"Take my staff in thine hand and go thy way—and lay it on the face of the child." II. Kings iv. 29; Acts xix. 12.

Healing

"They shall lay hands on the sick and they shall recover." Mark xvi. 18. "And Jesus put forth his hand and touched him—and immediately his leprosy was cleansed." Matt. viii. 3. Paul recovers his sight, Acts ix. 17; Peter cures the lame man, Acts iii. 1 to 8; Elisha restores the life of the Shunammite child, II. Kings iv. 33-35; the leper is cured, II. Kings v. 10, 14.

Healing the damsel, Mark v. 42; see Dan. x. 18; Luke vii. 21; viii. 46; Mark v. 30; vi. 56; I. Kings xvii. 19-22; Matt. x. 1; Luke x. 9; James v. 14-15.

Christ healed by magnetic touch, "and the whole multitude sought to touch him, for there went virtue out of him and healed them all."

Independent Voices

Deut. ix. 12-13; I. Sam. iii. 3, 9; Ezek. i. 28; Matt. xvii. 5; John xii. 28-30; Acts vii. 30-31, ix, 4, 7; xi. 7, 8, 9.

To those who accept the Bible as the word of authority, here is a mass of testimony that is overwhelming. To those who recognize the Bible only as a history of primitive time the psychical significance of these passages has profound interest.

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